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The Chinese classics  
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THE  
CHINESE CLASSICS  
A Translation by  
JAMES LEGGE, D.D.

PART II  
MENCIUS

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THE CHINESE CLASSICS.



PART II.—MENCIUS.



# WORKS OF MENCIUS.

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With complete Indexes of Proper Names and Subjects.



## INTRODUCTION.

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The works of Mencius follow in order of specialty those of Confucius. Back to near two centuries before our era they were known and held in high esteem by the learned; often quotations were made from them. The earliest classical works of the Chinese like those of other nations, did not escape the *edicts* issued for their destruction.

Dr. Legge says, "Between Mencius and the rise of the Ts'in dynasty flourished the philosopher Seun K'ing, of whose writings enough is still preserved to form a large volume. By many he is regarded as the ablest of all the followers of Confucius. He several times makes mention of Mencius, and one of his most important chapters,—'That Human Nature is Evil,' seems to have been written expressly against Mencius' doctrine of goodness. He quotes his arguments, and endeavors to set them aside."

This doctrine of the "Goodness of Human Nature" had foes in those early times. Mencius seems to have luckily escaped the fury of the Ts'in dynasty. Chaou K'e, a commentator on Mencius says, "When Ts'in sought by its fires to destroy the classical books, and put the scholars to death in pits, there was an end of the school of Mencius. His Works, however, were included under the common name of 'Philosophical,' and so the tablets containing them escaped destruction."

This writer suffered much for his erudition; born in A. D. 108, he passed through similar trials to those of the apostles of Jesus. Early distinguishing himself for intelligence, we can see why he could marry a relative of the great scholar and statesman, Ma Yung. His independent bearing towards

this and others of his wife's relatives cost him all but life. During a seven years' illness that brought him near his grave, he composed his epitaph. "Here lies a recluse of Han, by surname Chaou, and by name Kea. He had the will, but not the opportunity. Such was his fate. Alas!" He lived to suffer much, and write an important commentary on Mencius, of which he says, "I wished to set my mind on some literary work, by which I might be assisted to the government of my thoughts, and forget the approach of old age. But the six classics had all been explained and carefully elucidated by previous scholars. Of all the orthodox school there was only Mencius, wide and deep, minute and exquisite, yet obscure at times and hard to see through, who seemed to me to deserve to be properly ordered and digested. Upon this I brought forth whatever I had learned, collected testimonies from the classics and other books, and divided my author into chapters and sentences. My annotations are given along with the original text, and of every chapter I have separately indicated the scope. The Books I have divided into two Parts, the first and second, making in all fourteen sections.

"On the whole, with regard to my labour, I do not venture to think that it speaks the man of mark, but as a gift to the learner, it may dispel some doubts and resolve perplexities. It is not for me, however, to pronounce on its excellencies or defects. Let men of discernment who come after me observe its errors and omissions and correct them;—that will be a good service."

Others have followed him, even down to the present time, which shows Mencius is held in great repute by the learned of China through all ages of our era.

For the *Life of Mencius* I am entirely indebted to Dr. Legge. He is scarcely mentioned by any biographical work in the English language.

Like the accounts of all noted men of the early times of our world's history, Mencius had a most remarkable mother,



and to this day it is said she is "held up as a model of what a mother should be." The early training of Mencius devolved upon his mother, for his father died when he was quite young. Dr. Legge says, "The year of Mencius' birth was probably the 4th of the emperor Lee, B. C. 371. He lived to the age of 84, dying in the year B. C. 288, the 26th of the emperor Nan, with whom terminated the long sovereignty of the Chow dynasty. The first twenty-three years of his life thus syncronized with the last twenty-three of Plato's. Aristotle, Zeno, Epicurus, Demosthenes, and other great men of the West, were also his contemporaries. When we place Mencius among them, he can look them in the face. He does not need to hide a diminished head."

Some interesting anecdotes are given of his early life. His mother moved three times on his account.

"At first they lived near a cemetery, and Mencius amused himself with acting the various scenes which he witnessed at the tombs. 'This,' said the lady, 'is no place for my son';—and she removed to a house in the market-place. But the change was no improvement. The boy took to playing the part of a salesman, vaunting his wares, and chaffering with customers. His mother sought a new house, and found one at last close by a public school. There her child's attention was taken with the various exercises of politeness which the scholars were taught, and he endeavoured to imitate them. The mother was satisfied. 'This,' she said, 'is the proper place for my son.'

"Han Ying relates another story of this period. Near their house was a pig-butcher's. One day Mencius asked his mother what they were killing the pigs for, and was told that it was to feed him. Her conscience immediately reproved her for the answer. She said to herself, 'While I was carrying this boy in my womb, I would not sit down if the mat was not placed square, and I ate no meat which was not cut properly;—so I taught him when he was yet unborn. And now when

his intelligence is opening, I am deceiving him;—this is to teach him untruthfulness!’ With this she went and bought a piece of pork in order to make good her words.

“As Mencius grew up, he was sent to school. When he returned home one day, his mother looked up from the web which she was weaving, and asked him how far he had got on. He answered her with an air of indifference that he was doing well enough, on which she took a knife and cut through her web. The idler was alarmed, and asked what she meant, when she gave him a long lecture, showing that she had done what he was doing,—that her cutting through her web was like his neglecting his learning. The admonition, it is said, had its proper effect; the lecture did not need to be repeated.”

How far Mencius was indebted to Confucius may be inferred by an expression of his. “Although I could not be a disciple of Confucius myself, I have endeavoured to cultivate *my character and knowledge* by means of others *who were*.”

It would seem Mencius had tutors of a class suited to the true ardor and bent of his mind; self-improvement is the main thing. He does not indicate any special one of his teachers to whom he is indebted; he takes all possible means to cultivate his mind. Scarcely anything is told of him now till he appears before the public *with* his disciples.

His independent bearing towards all classes shows that he did not respect the persons of men. Dr. Legge gives two anecdotes illustrative of this.

“‘When Kang of T‘ang made his appearance in your school,’ said the disciple Kung-too, ‘it seemed proper that a polite consideration should be paid to him, and yet you did not answer him;—why was that?’ Mencius replied, ‘I do not answer him who questions me presuming on his ability, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kang of T‘ang.’”

“The other instance is that of Keaou of Ts’aou, who said to Mencius, ‘I shall be having an interview with the prince of Tsow, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate.’ ‘The way of truth,’ replied the philosopher, ‘is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers.’”

Mencius’ great forte was the the instruction of princes, who in his time were in need of good advice. At the age of forty years he claims to have attained “an unperturbed mind.” His instructions came to be much sought for by even princes. The king of Ts’e invited him to his dominions or court, but partaking of the common awe at his fame, sent persons “to spy out whether he was like other men.” Mencius could advise the king to have a heart impatient of the people’s sufferings, and use his will to do it. Agriculture and education were the chief points in Mencius’ methods of instruction ;—“nourishment secured both for the body and mind of every subject” was what he wished to see secured by the acts of the sovereigns. “Be strong to do good. That is all your business.” He had told the prince “results are with Heaven.” Mencius is so often found with kings and princes, that it would seem he felt it to be his mission to counsel such. Half measures and compromises he seemed utterly to abhor. As he never took a salary, he could hold office and still be free.

Upon the death of his excellent mother, Mencius held a splendid and costly funeral to show that “‘The superior man will not for all the world be niggardly to his parents.’”

In 309 B. C. Mencius visits the court of Loo, and this is his last visit to kings. He then commends the prince by calling him “A good man,” “a real man.” “He allows that ‘he is not a man of vigour,’ nor ‘a man wise in council,’ nor ‘a man of much information,’ but he says—‘he is a man that loves what is good,’ and ‘the love of what is good is more than a

sufficient qualification for the government of the empire ; how much more is it so for the State of Loo ! ’ ”

Of the social life of Mencius little is known. His marriage had its “bitterness.” He must have had children, for the nation honours his posterity.

His opinions or principles have been held in highest esteem. Dr. Legge says, “The scholars of China have never been slow to vindicate the memory of its sages and worthies. Undeterred by the imperial threat, Ts’een T’ang, a president of the Board of Punishments, presented himself with a remonstrance, saying—‘I will die for Mencius, and my death will be crowned with glory.’”

“The place which Mencius occupies in the estimation of the literati of China may be seen by the following testimonies selected from those appended by Choo He to the prefatory notice of his *Life* in the ‘*Collected Comments*.’

“Han Yu says, ‘If we wish to study the doctrines of the sages, we must begin with Mencius.’ He also quotes the opinion of Yang Tsze-yun, ‘Yang and Mih were stopping up the way of *truth*, when Mencius refuted them, and scattered their delusions without difficulty ;’ and then remarks upon it :—‘When Yang and Mih walked abroad, the true doctrine had nearly come to nought. Though Mencius possessed talents and virtue, even those of a sage, he did not occupy the throne. He could only speak and not act. With all his earnestness, what could he do ? It is owing, however, to his words, that learners now-a-days still know to revere Confucius, to honour benevolence and righteousness, to esteem the true sovereign and despise the mere pretender. But the grand rules and laws of the sage and sage-emperors had been lost beyond the power of redemption ; only one in a hundred of them was preserved. Can it be said in those circumstances that Mencius had an easy task ? Yet had it not been for him, we should have been buttoning the lap-pockets of our coats on the left side, and our discourse would have been all confused and

indistinct;—it is on this account that I have honoured Mencius, and consider his merit not inferior to that of Yu.’

“One asked the philosopher Ch’ing whether Mencius might be pronounced to be a sage. He replied, ‘I do not dare to say altogether that he was a sage, but his learning had reached the extremest point.’ The same great scholar also said:—‘The merit of Mencius in regard to the doctrine of the sages is more than can be told. Confucius only spoke of *benevolence*, but as soon as Mencius opens his mouth, we hear of *benevolence* and *righteousness*. Confucius only spoke of the *will* or *mind*, but Mencius enlarged also on the *nourishment of the passion-nature*. In these two respects his merit was great. Mencius did great service to the world by his teaching the goodness of man’s nature.’

“The great object of Mencius in his writings is to rectify men’s hearts, teaching them to preserve their heart and nourish their nature, and to recover their lost heart. When he discourses of benevolence, righteousness, propriety, and knowledge, he refers to the principles of these in the heart, commiserating, feeling shame and dislike, affected with modesty and complaisance, approving and disapproving. When he speaks of the evils springing from perverted speakings, he says—‘Growing first in the mind, they prove injurious to government.’ When he shows how a prince should be served, he says—‘Correct what is wrong in his mind. Once rectify the prince, and the kingdom will be settled.’ With him the thousand changes and ten thousand operations of men all come from the mind or heart. If a man once rectify his heart, little else will remain for him to do. In the ‘Great Learning,’ the cultivation of the person, the regulation of the family, the government of the State, and the tranquillization of the empire, all have their root in the rectifying of the heart and the making the thoughts sincere. If the heart be rectified, we recognize at once the goodness of the nature. On this account, whenever Mencius came into contact with people, he testified that man’s nature is good. When Ow-yang Yung-shuh says, that in the lessons of the sages, man’s nature does not occupy the first place, he is wrong. There is nothing to be put before this. Yaou and Shun are the models for ten thousand ages simply because they followed their nature. And to follow our nature is just to accord with

Heavenly principle. To use plans and arts, away from this, though they may be successful in great achievement, is the selfishness of human desires, and as far removed from the mode of action of the sage, as earth is from Heaven." I shall close these testimonies with a sentence from Choo He himself. He says:—"Mencius, when compared with Confucius, always appears to speak in too lofty a style; but when we hear him proclaiming the goodness of man's nature, and celebrating Yaou and Shun, then we likewise perceive the solidity of his discourses."

Dr. Legge adds, "The judgment concerning our philosopher contained in the above quotations will approve itself to every one who has carefully perused his Works."

Mencius' doctrines were truly Republican. "The people are the most important element in a nation, the sovereign the highest." "If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him. The king on this looked moved, and changed countenance. Mencius said, 'Let not your Majesty be offended. You asked me, and I dare not answer but according to truth.'"

The highest style of a prince centers in his personal virtues. Mencius says, "Let the prince be benevolent, and all his acts will be benevolent. Let the prince be righteous, and all his acts will be righteous. Let the prince be correct, and all his acts will be correct. Once rectify the prince, and the kingdom will be firmly settled."

The doctrine of "Concord," or *Universal Love* was early a subject of discussion. Mih, a contemporary of Mencius advocated it in the abstract, while Mencius, not in the proper sense denying it, held to strong and particular love as that of kindred and friends. In China as elsewhere, the goodness and paternity of God has ever been held as indicating the divine will, that we should love one another; some, too, on the certain ground that it "worketh no ill;" others as a duty owed to Heaven, whose sovereign will is complete and perfect, and men are only complete and perfect as this will is done by them.

# THE WORKS OF MENCIUS.

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## BOOK I.

### KING HWUY LEANG. PART I.

CHAPTER I. 1. Mencius *went* to see king Hwuy of Leang.

2. The king said, "Venerable sir, since you have not counted it far to come here, a distance of a thousand *le*, may I presume that you are likewise provided with counsels to profit my kingdom?"

3. Mencius replied, "Why must your Majesty use that word 'profit?' What I am 'likewise' provided with, are *counsels* to benevolence and righteousness, and these are my only topics.

4. "If your Majesty say, 'What is to be done to profit my kingdom?' the great officers will say, 'What is to be done to profit our families?' and the inferior officers and the common people will say, 'What is to be done to profit our persons?' Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be *the chief* of a family of a thousand chariots. In a kingdom of a thousand chariots, the murderer of his prince shall be *the chief* of a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching *all*.

5. "There never has been a man trained to benevolence who neglected his parents. There never has been

a man trained to righteousness who made his sovereign an after consideration.

6. "Let your Majesty also say, 'Benevolence and righteousness, and these shall be the only themes.' Why must you use that word—'profit?'"

II. 1. Mencius, *another day*, saw king Hwuy of Leang. The king *went and stood with him* by a pond, and, looking round at the large geese and deer, said, "Do wise and good *princes* also find pleasure in these things?"

2. Mencius replied, "Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.

3. "It is said in the Book of Poetry,  
 'He measured out and commenced his spirit-tower;  
 He measured it out and planned it.  
 The people addressed themselves to it,  
 And in less than a day completed it.  
 When he measured and began it, *he said to them*  
 —Be not so earnest:  
 But the multitudes came as if they had been his  
 children.  
 The king was in his spirit-park;  
 The does reposed about,  
 The does so sleek and fat:  
 And the white birds shone glistening.  
 The king was by his spirit-pond;  
 How full was it of fishes leaping about!'

"King Wan used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower 'the spirit-tower,' calling the pond 'the spirit-pond,' and rejoicing that he had his large deer, his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.



4. "In the Declaration of T'ang it is said, 'O sun, when wilt thou expire? We will die together with thee,' The people wished *for Kee's death*, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?"

III. 1. King Hwuy of Leang said, "Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove *as many of* the people *as I can* to the East of the river, and convey grain to the country in the Inside. When the year is bad on the East of the river, I act on the same plan. On examining the government of the neighbouring kingdoms, I do not find that there is any prince who employs his mind as I do. And yet the people of the neighbouring kingdoms do not decrease, nor do my people increase. How is this?"

2. Mencius replied, "Your Majesty is fond of war;—let me take an illustration from war.—*The soldiers move forward* to the sound of the drums; and after their weapons have been crossed, *on one side* they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; some run fifty paces and stop. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?" The king said, "They may not do so. They only did not run a hundred paces; but they also ran away." "Since your Majesty knows this," replied Mencius, "you need not hope that your people will become more numerous than those of the neighbouring kingdoms."

3. "If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests *only* at

the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and bury their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of Royal Government.

4. "Let mulberry trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of *breeding* be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and gray-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State, where such results were seen,—persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the Imperial dignity.

5. "Your dogs and swine eat the food of men, and you do not know to make any restrictive arrangements. There are people dying from famine on the roads, and you do not know to issue the stores of *your granaries* for them. When people die, you say, 'It is not owing to me; it is owing to the year.' In what does this differ from stabbing a man and killing him, and then saying—It was not I; it was the weapon?' Let your Majesty cease to lay the blame on the year, and instantly from all the empire the people will come to you."

IV. 1. King Hwuy of Leang said, "I wish quietly to receive your instructions."

2. Mencius replied, "Is there any difference between killing a man with a stick and with a sword?" *The king* said, "There is no difference."

3. "Is there any difference between doing it with a sword and with *the style of* government?" "There is no difference," was the reply.

4. *Mencius* then said, "In your kitchen there is fat meat; in your stables there are fat horses. *But* your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.

5. "Beasts devour one another, and men hate them *for doing so*. When a *prince*, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is that parental relation to the people?"

6. Chung-ne said, "Was he not without posterity who first made wooden images *to bury with the dead*? So he said, because that man made the semblances of men, and used them *for that purpose*:—what shall be thought of him who causes his people to die of hunger?"

V. 1. King Hwuy of Leang said, "There was not in the empire a stronger State than Tsin, as you, venerable Sir, know. But since it descended to me, on the east we have been defeated by Ts'e, and then my eldest son perished; on the west we have lost seven hundred *le* of territory to Ts'in; and on the south we have sustained disgrace at the hands of Ts'oo. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?"

2. Mencius replied, "With a territory which is only a hundred *le* square, it is possible to attain the Imperial dignity.

3. "If your Majesty will *indeed* dispense a benevolent government to the people, being sparing in the use

of punishments and fines, and making the taxes and levies light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad, their elders and superiors;—you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Ts'in and Ts'oo.

4. “The rulers of those States, rob their people of their time, so that they cannot plough and weed their fields, in order to support their parents. Their parents suffer from cold and hunger. Brothers, wives, and children, are separated and scattered abroad.

5. “Those rulers, as it were, drive their people into pit-falls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose your Majesty?

6. “In accordance with this is the saying,—‘The benevolent has no enemy.’ I beg your Majesty not to doubt *what I say*.”

VI. 1. Mencius went to see the king Seang of Leang.

2. On coming out *from the interview*, he said to some persons, “When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him. Abruptly he asked me, ‘How can the empire be settled?’ I replied, ‘It will be settled by being united under one *sway*.’”

3. “‘Who can so unite it?’”

4. “I replied, ‘He who has no pleasure in killing men can so unite it.’”

5. “‘Who can give it to him?’”

6. “I replied, ‘All the people of the empire will unan-

imously give it to him. Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot. When it does so, who can keep it back? Now among the shepherds of men throughout the empire, there is not one who does not find pleasure in killing men. If there were one who did not find pleasure in killing men, all the people in the empire would look towards him with out-stretched necks. Such being indeed the case, the people would flock to him, as water flows downward with a rush, which no one can repress.’”

VII. 1. The king Seuen of Ts’e asked, saying, “May I be informed by you of the transactions of Hwan of Ts’e, and Wan of Tsin?”

2. Mencius replied, “There were none of the disciples of Chung-né who spoke about the affairs of Hwan and Wan, and therefore they have not been transmitted to these after ages;—your servant has not heard them. If you will have me speak, let it be about Imperial government.”

3. The king said, “What virtue must there be in order to the attainment of Imperial sway?” Mencius answered, “The love and protection of the people; with this there is no power which can prevent a ruler from attaining it.”

4. *The king* asked again, “Is such an one as I competent to love and protect the people?” *Mencius* said, “Yes.” “From what do you know that I am competent to that?” “I heard the following incident from Hoo Heih;—‘The king,’ said he, ‘was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. The king saw him, and asked, Where is the ox going? The man replied, We are going to consecrate

a bell with its blood. The king said, Let it go. I cannot bear its frightened appearance, as if it were an innocent person going to the place of death. The man answered, Shall we then omit the consecration of the bell? *The king* said, How can that be omitted? Change it for a sheep.' I do not know whether this incident really occurred."

5. *The king* replied, "It did," and then *Mencius* said, "The heart seen in this is sufficient to carry you to the Imperial sway. The people all supposed that your Majesty grudged *the animal*, but your servant knows surely, that it was your Majesty's not being able to bear *the sight, which made you do as you did.*"

6. *The king* said, "You are right. And yet there really was an appearance of what the people condemned. But though Ts'e be a small and narrow state, how should I grudge one ox. Indeed it was because I could not bear its frightened appearance, as if it were an innocent person going to the place of death, that therefore I changed it for a sheep."

7. *Mencius* pursued, Let not your Majesty deem it strange that the people should think you were grudging *the animal*. When you changed the large one for a small, how should they know *the true reason*. If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep?" The King laughed and said, "What really was my mind in the matter? I did not grudge the expense of it, and changed it for a sheep!—There was reason in the people's saying that I grudged it."

8. "There is no harm in *their saying so*," said *Mencius*. "Your conduct was an artifice of benevolence. You saw the ox, and had not seen the sheep. So is the superior man affected towards animals, that, having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his cook-room."

9. The king was pleased, and said, "It is said in the Book of Poetry, 'The minds of others, I am able by reflection to measure;'—this is verified, my Master, in your discovery of my motive. I indeed did the thing, but when I turned my thoughts inward, and examined into it, I could not discover my own mind. When you, my Master, spoke those words, the movements of compassion began to work in my mind. How is it that this heart has in it what is equal to the Imperial sway?"

10. *Mencius* replied, "Suppose a man were to make this statement to your Majesty:—'My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather;—my eye-sight is sharp enough to examine the point of an autumn hair, but I do not see a waggon-load of faggots;'—would your Majesty allow what he said?" "No" *was the answer, on which Mencius proceeded*, "Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people.—How is this? Is an exception to be made here? The truth is, the feather's not being lifted, is because the strength is not used; the waggon-load of firewood's not being seen, is because the vision is not used; and the people's not being loved and protected, is because the kindness is not employed. Therefore your Majesty's not exercising the Imperial sway, is because you do not do it, not because you are not able to do it."

11. *The king* asked, "How may the difference between the not doing a thing, and the not being able to do it, be represented?" *Mencius* replied, "In such a thing as taking the T'ae mountain under your arm, and leaping over the north sea with it, if you say to people —'I am not able to do it,' that is a real case of not being able. In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people —'I am not able to do it,' that is a case of not doing it, it is not a case of not being able to do it. Therefore

your Majesty's not exercising the Imperial sway, is not such a case as that of taking the T'ae mountain under your arm, and leaping over the north sea with it. Your Majesty's not exercising the Imperial sway is a case like that of breaking off a branch from a tree.

12. "Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated:—do this, and the empire may be made to go round in your palm. It is said in the Book of Poetry, 'His example affected his wife. It reached to his brothers, and his family of the State was governed by it.'—The language shows how *king Wan* simply took this *kindly* heart, and exercised it towards those parties. Therefore the carrying out his kindly heart *by a prince* will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be able to protect his wife and children. The way in which the ancients came greatly to surpass other men, was no other than this:—simply that they knew well how to carry out, so as to affect others, what they themselves did. Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people.—How is this? Is an exception to be made here?

13. "By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short. The relations of all things may be thus determined, and it is of the greatest importance to estimate *the motions of* the mind. I beg your Majesty to measure it.

14. "You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes;—do these things cause you pleasure in your mind?"



15. The king replied "No. How should I derive pleasure from these things? My object in them is to seek for what I greatly desire."

16. *Mencius* said, "May I hear from you what it is that you greatly desire? The king laughed and did not speak. *Mencius* resumed, "*Are you led to desire it*, because you have not enough of rich and sweet food for your mouth? Or because you have not enough of light and warm *clothing* for your body? Or because you have not enow of beautifully coloured objects to delight your eyes? Or because you have not voices and tones enow to please your ears? Or because you have not enow of attendants and favourites to stand before you and receive your orders? Your Majesty's various officers are sufficient to supply you with those things. How can your Majesty be led to entertain such a desire on account of them?" "No," said *the king*; "my desire is not on account of them?" *Mencius* added, "Then, what your Majesty greatly desires may be known. You wish to enlarge your territories, to have Ts'in and Ts'oo wait at your court, to rule the Middle kingdom, and to attract to you the barbarous tribes that surround it. But to do what you do to seek for what you desire, is like climbing a tree to seek for fish."

17. *The king* said, "Is it so bad as that?" "It is even worse," was the reply. "If you climb a tree to seek for fish, although you do not get the fish, you will not suffer any subsequent calamity. But if you do what you do to seek for what you desire, doing it moreover with all your heart, you will assuredly afterwards meet with calamities." *The king* asked, "May I hear from you the *proof* of that?" *Mencius* said, "If the people of Tsow should fight with the people of Ts'oo, which of them does your Majesty think would conquer?" "The people of Ts'oo would conquer." "Yes;—and so it is certain that a small country cannot contend with a great,

that few cannot contend with many, that the weak cannot contend with the strong. The territory within the *four* seas embraces nine divisions, each of a thousand *le* square. All Ts'e together is but one of them. If with one part you try to subdue the other eight, what is the difference between that and Tsow's contending with Ts'oo? For, *with the desire which you have*, you must likewise turn back to the radical course *for its attainment*.

18. "Now if your Majesty will institute a government whose action shall all be benevolent, this will cause all the officers in the empire to wish to stand in your Majesty's court, and the farmers all to wish to plough in your Majesty's fields, and the merchants, both travelling and stationary, all to wish to store their goods in your Majesty's market places, and travelling strangers all to wish to make their tours on your Majesty's roads, and all throughout the empire who feel aggrieved by their rulers to wish to come and complain to your Majesty. And when they are so bent, who will be able to keep them back?"

19. The king said, "I am stupid, and not able to advance to this. I wish you, my Master, to assist my intentions. Teach me clearly; although I am deficient in intelligence and vigour, I will essay and try to carry your instructions into effect."

20. *Mencius* replied, "They are only men of education, who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do, in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to follow them up and punish them;—this is to entrap the people. How can such a thing as entrap-

ping the people be done under the rule of a benevolent man?"

21. "Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, above, they shall have sufficient wherewith to serve their parents, and, below, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease.

22. "Now, the livelihood of the people is so regulated, that, above, they have not sufficient wherewith to serve their parents, and, below, they have not sufficient wherewith to support their wives and children. *Notwithstanding* good years, their lives are continually embittered, and, in bad years, they do not escape perishing. In such circumstances they only try to save themselves from death, and are afraid they will not succeed. What leisure have they to cultivate propriety and righteousness?

23. "If your Majesty wishes to effect this *regulation of the livelihood of the people*, why not turn to that which is the essential step to it?

24. "Let mulberry-trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of eight mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools,—the inculcation in it especially of the filial and fraternal duties, and gray-haired men will

not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State where such results were seen,—the old wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the Imperial dignity.”

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## BOOK I.

### KING HWUY OF LEANG. PART II.

CHAPTER I. 1. Chwang Paou, seeing Mencius, said to him, “I had an audience of the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him. What do you pronounce about that love of music?” Mencius replied, “If the king’s love of music were very great, the kingdom of Ts’e would be near to *a state of good government.*”

2. Another day, *Mencius*, having an audience of the king, said, “Your Majesty, *I have heard*, told the officer Chwang, that you love music; was it so?” The king changed colour, and said, “I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the *present age.*”

3. *Mencius* said, “If your Majesty’s love of music were very great, Ts’e would be near to *a state of good government!* The music of the present day is just like the music of antiquity, *in regard to effecting that.*”

4. *The king* said, “May I hear from you the proof of

that?" Mencius asked, "Which is the more pleasant,—to enjoy music by yourself alone, or to enjoy it along with others?" "To enjoy it along with others," was the reply. "And which is the more pleasant,—to enjoy music along with a few, or to enjoy it along with many?" "To enjoy it along with many."

5. *Mencius proceeded*, "Your servant begs to explain *what I have said about music to your Majesty*.

6. "Now, your Majesty is having music here.—The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his music? But why does he reduce us to this extremity of distress?—Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad. Now your Majesty is hunting here.—The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his hunting! But why does he reduce us to this extremity of distress?—Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad.' Their feeling thus is from no other reason, but that you do not give the people to have pleasure as well as yourself.

7. "Now your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, 'That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music?' Now, your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, delighted, and with

joyful looks, say to one another, 'That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting?' Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours.

8. "If your Majesty now will make pleasure a thing common to the people and yourself, the Imperial sway awaits you."

II. 1. The king, Seuén, of Ts'è asked, "Was it so, that the park of king Wan contained seventy square *le*?" Mencius replied, "It is so in the records."

2. "Was it so large as that?" exclaimed *the king*. "The people," said *Mencius*, "still looked on it as small." *The king* added, "My park contains *only* forty square *le*, and the people still look on it as large. How is this?" "The park of king Wan," was the reply, "contained seventy square *le*, but the grass-cutters and fuel-gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason that they looked on it as small?"

3. "When I first arrived at the borders of *your State*, I enquired about the great prohibitory regulations, before I would venture to enter it; and I heard, that inside the border-gates there was a park of forty square *le*, and that he who killed a deer in it, was held guilty of the same crime as if he had killed a man.—Thus those forty square *le* are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?"

III. 1. The king Seuén of Ts'è, asked saying, "Is there any way to regulate one's maintenance of intercourse with neighbouring kingdoms?" Mencius replied, "There is. But it requires a perfectly virtuous prince to be able, with a great *country*, to serve a small one,—as, for instance, T'ang served Ko, and king Wan served

the Kwan barbarians. And it requires a wise *prince*, to be able, with a small *country*, to serve a large one,—as the king T'ae served the Heun-yuh, and Kow-tseen served Woo.

2. “He who with a great *State* serves a small one, delights in Heaven. He who with a small *State* serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole empire. He who stands in awe of Heaven, will affect with his love and protection his own kingdom.

3. “It is said in the Book of Poetry, ‘I fear the Majesty of Heaven, and will thus preserve its favouring decree.’”

4. The king said, “A great saying! But I have an infirmity;—I love valour.”

5. “I beg your Majesty,” was the reply, “not to love small valour. If a man brandishes his sword, looks fiercely, and says, ‘How dare he withstand me?’—this is the valour of a common man, who can be the opponent only of a single individual. I beg your Majesty to greaten it.

6. “It is said in the Book of Poetry,  
 ‘The king blazed with anger,  
 And he marshalled his hosts,  
 To stop the march to Keu,  
 To consolidate the prosperity of Chow,  
 To meet the expectations of the empire.’

This was the valour of king Wan. King Wan in one burst of his anger, gave repose to all the people of the Empire.

7. “In the Book of History it is said, ‘Heaven having produced the inferior people, appointed for them rulers and teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the empire. Whoever are offenders, and whoever are innocent, here am I to

*deal with them.* How dare any under heaven give indulgence to their refractory wills? There was one man pursuing a violent and disorderly course in the empire, and king Woo was ashamed of it. This was the valour of king Woo. He also, by one display of his anger, gave repose to all the people of the empire.

8. "Let now your Majesty also, in one burst of anger, give repose to all the people of the empire. The people are only afraid that your Majesty does not love valour."

IV. 1. The king Seuen of Ts'e had an interview with Mencius in the Snow palace, and said to him, "Do men of talents and worth likewise find pleasure in these things?" Mencius replied, "They do, and if people *generally* are not able to *enjoy themselves*, they condemn their superiors.

2. "For them, when they cannot enjoy themselves, to condemn their superiors is wrong, but when the superiors of the people do not make enjoyment a thing common to the people and themselves, they also do wrong.

3. "When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the empire; a sympathy of sorrow will do the same:—in such a state of things, it cannot be but that the ruler attain to the Imperial dignity.

4. "Formerly, the duke, King, of Ts'e, asked the minister Ngan, saying, 'I wish to pay a visit of inspection to Chuen-foo, and Ch'aou-woo, and then to bend my course southward along the shore, till I come to Lang-yay. What shall I do that my tour may be fit to be compared with the visits of inspection made by the ancient emperors?'

5. "The minister Ngan replied, 'An excellent inqui-



ry! When the emperor visited the princes, it was called a tour of inspection, that is, he surveyed the *States* under their care. When the princes attended at the court of the emperor, it was called a report of office, that is, they reported their administration of their offices. Thus, neither of the proceedings was without a purpose. *And moreover*, in the spring they examined the ploughing, and supplied any deficiency of *seed*; in the autumn they examined the reaping, and supplied any deficiency of yield. There is the saying of the Hea dynasty,—If our king do not take his ramble, what will become of our happiness? If our king do not make his excursion, what will become of our help? That ramble, and that excursion, were a pattern to the princes.

6. “Now the state of things is different.—A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the *Imperial* ordinances are violated, and the people are oppressed, and *the supplies* of food and drink flow away like water. *The rulers* yield themselves to the current, or they urge their way against it; they are wild; they are utterly lost:—these things proceed to the grief of their subordinate governors.

7. “Descending along with the current, and forgetting to return, is what I call yielding to it. Pressing up against it, and forgetting to return, is what I call urging their way against it. Pursuing the chase without satiety is what I call being wild. Delighting in wine without satiety is what I call being lost.

8. “The ancient emperors had no pleasures to which they gave themselves as on the flowing stream; no

doings which might be so characterized as wild and lost.

9. "It is for you, my prince, to pursue your course."

10. "The duke King was pleased. He issued a proclamation throughout his state, and went out and occupied a shed in the borders. From that time he began to open his granaries to supply the wants of the people, and calling the Grand music-master, he said to him—'Make for me music to suit a prince and his minister pleased with each other.' And it was then that the Che-shaou and Keo-shaou were made, in the poetry to which it was said, 'What fault is it to restrain one's prince?' He who restrains his prince loves his prince."

V. 1. The king Seuen of T'se said, "People all tell me to pull down and remove the Brilliant palace. Shall I pull it down, or stop *the movement for that object?*"

2. Mencius replied, "The Brilliant Palace is a palace appropriate to the emperors. If your Majesty wishes to practice the true Royal government, then do not pull it down."

3. The king said, "May I hear from you what the true Royal government is?" "Formerly," was the reply, "king Wan's government of K'e was as follows:—The husbandmen *cultivated for the government* one-ninth of the land; the descendants of officers were salaried; at the passes and in the markets, *strangers* were inspected, but *goods* were not taxed; there were no prohibitions respecting the ponds and weirs; the wives and children of criminals were not involved in their guilt. There were the old and wifeless, or widowers; the old and husbandless, or widows; the old and childless, or solitaries; the young and fatherless, or orphans:—these four classes are the most destitute of the people, and have none to whom they can tell their wants, and king Wan, in the institution of his government with its benevolent action, made them the first objects of his regard, as it is said in the Book of Poetry,

‘The rich may get through.

But alas! for the miserable and solitary!’”

4. The king said, “O excellent words!” *Mencius* said, “Since your Majesty deems them excellent, why do you not practice them?” “I have an infirmity,” said the king; “I am fond of wealth.” The reply was, “Formerly, Kung-lew was fond of wealth. It is said in the Book of Poetry,

‘He reared his ricks, and filled his granaries,  
He tied up dried provisions and grain,  
In bottomless bags, and sacks,  
That he might gather his people together, and  
glorify *his State*.

With bows and arrows all-displayed,  
With shields, and spears, and battle-axes, large  
and small,

He commenced his march.’

In this way those who remained in their old seat had their ricks and granaries, and those who marched had their bags of provisions. It was not till after this that he thought he could commence his march. If your Majesty loves wealth, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the Imperial sway?”

5. The king said, “I have an infirmity; I am fond of beauty.” The reply was, “Formerly, king T’ae was fond of beauty, and loved his wife. It is said in the Book of Poetry,

‘Koo-kung T’an-foo

Came in the morning, galloping his horse,  
By the banks of the western waters,  
As far as the foot of K’e hill,  
Along with the lady of Keang;

They came and together chose the site of settlement.’

At that time, in the seclusion of the house, there were

no dissatisfied women, and abroad, there were no unmarried men. If your Majesty loves beauty, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the Imperial sway?"

VI. 1. Mencius said to the king Seuen of Ts'e, "Suppose that one of your Majesty's ministers were to entrust his wife and children to the care of his friend, while he himself went into Ts'oo to travel, and that, on his return, *he should find that* the friend had caused his wife and children to suffer from cold and hunger;—how ought he to deal with him?" The king said, "He should cast him off."

2. *Mencius* proceeded, "Suppose that the chief criminal judge could not regulate the officers *under him*, how would you deal with him?" The king said, "Dismiss him."

3. *Mencius again* said, "If within the four borders of your Kingdom there is not good government, what is to be done?" The king looked to the right and left, and spoke of other matters.

VII. 1. Mencius, having an interview with the king Seuen of Ts'e, said to him, "When men speak of 'an ancient kingdom,' it is not meant thereby that it has lofty trees in it, but that it has ministers *sprung from families which have been noted in it* for generations. Your Majesty has no intimate ministers *even*. Those whom you advanced yesterday are gone to day, and you do not know it."

2. The king said, "How shall I know that they have not ability, and so avoid employing them at all?"

3. The reply was, "The ruler of a State advances to office men of talents and virtue, only as a matter of necessity. Since he will thereby cause the low to overstep the honourable, and strangers to overstep his relatives, may he do so but with caution?"

4. "When all those about you say,—‘This is a man of talents and worth,’ you may not for that believe it. When your great officers all say,—‘This is a man of talents and virtue,’ neither may you for that believe it. When all the people say,—‘This is a man of talents and virtue,’ then examine into the case, and when you find that the man is such, employ him. When all those about you say,—‘This man won’t do,’ don’t listen to them. When all your great officers say,—‘This man won’t do,’ don’t listen to them. When the people all say,—‘This man won’t do,’ then examine into the case, and when you find that the man won’t do, send him away.

5. "When all those about you say,—‘This man deserves death,’ don’t listen to them. When all your great officers say,—‘This man deserves death,’ don’t listen to them. When the people all say,—‘This man deserves death,’ then inquire into the case, and when you see that the man deserves death, put him to death. In accordance with this we have the saying, ‘The people killed him.’

6. "You must act in this way in order to be the parent of the people."

VIII. 1. The king Seuen of Ts’e asked, saying, "Was it so, that T’ang banished Kee, and that king Woo smote Chow?" Mencius replied, "It is so in the records."

2. *The king* said, "May a minister *then* put his sovereign to death?"

3. *Mencius* said, "He who outrages the benevolence proper to his nature, is called a robber; he who outrages righteousness, is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Chow, but I have not heard of the putting a sovereign to death, *in his case*."

IX. 1. Mencius, having an interview with the king

Seuen of Ts'e, said to him, "If you are going to build a large mansion, you will surely cause the Master of the workmen to look out for large trees, and when he has found such large trees, you will be glad, thinking that they will answer for the intended object. Should the workmen hew them so as to make them too small, then your Majesty will be angry, thinking that they will not answer for the purpose. Now, a man spends his youth in learning *the principles of right government*, and, being grown up to vigour, he wishes to put them in practice;—if your Majesty says to him, 'For the present put aside what you have learned, and follow me,' what shall we say?

2. "Here now you have a gem unwrought, *in the stone*. Although it may be worth 240,000 *taels*, you will surely employ a lapidary to cut and polish it. But when you come to the government of the State, then you say,—'For the present put aside what you have learned, and follow me.' How is it that you herein act so differently from your conduct in calling in the lapidary to cut the gem!"

X. 1. The people of Ts'e attacked Yen, and conquered it.

2. The king Seuen asked, saying, "Some tell me not to take possession of it for myself, and some tell me to take possession of it. For a kingdom of ten thousand chariots, attacking another of ten thousand chariots, to complete the conquest of it in fifty days, is an achievement beyond *mere* human strength. If I do not take possession of it, calamities from Heaven will surely come upon me. What do you say to my taking possession of it?"

3. Mencius replied, "If the people of Yen will be pleased with your taking possession of it, then do so.—Among the ancients there was *one* who acted on this principle, namely king Woo. If the people of Yen will

not be pleased with your taking possession of it, then do not do so.—Among the ancients there was one who acted on this principle, namely king Wan.

4. “When, with *all the strength* of your country of ten thousand chariots, you attacked another country of ten thousand chariots, and *the people brought* baskets of rice and vessels of congee, to meet your Majesty’s host, was there any other reason for this but that they hoped to escape out of fire and water? If you make the water more deep and the fire more fierce, they will just in like manner make *another* revolution.”

XI. 1. The people of Ts’e, having smitten Yen, took possession of it, *and upon this*, the princes of the various States deliberated together, and resolved to deliver Yen *from their power*. The king Seuen said to Mencius, “The princes have formed many plans to attack me:—how shall I prepare myself for them?” Mencius replied, “I have heard of one who with seventy *le* exercised all the functions of government throughout the empire. That was T’ang. I have never heard of a *prince* with a thousand *le* standing in fear of others.”

2. “It is said in the Book of History, ‘As soon as T’ang began his work of executing justice, he commenced with Ko. The whole empire had confidence in him. When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south. The cry was—Why does he make us last? *Thus*, the looking of the people to him, was like the looking in a time of great drought to the clouds and rainbows. The frequenters of the markets stopped not. The husbandmen made no change *in their operations*. While he punished their rulers, he consoled the people. *His progress* was like the falling of opportune rain, and the people were delighted. It is said *again* in the Book of

History, 'We have waited for our prince *long*; the prince's coming will be our reviving!'

3. "Now *the ruler of Yen* was tyrannizing over his people, and your Majesty went and punished him. The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of congee, to meet your Majesty's host. But you have slain their fathers and elder brothers, and put their sons and younger brothers in chains. You have pulled down the ancestral temple of *the State*, and are removing to *Ts'e* its precious vessels. How can such a course be deemed proper? *The rest of the empire* is indeed *jealously* afraid of the strength of *Ts'e*, and now, when with a doubled territory you do not put in practice a benevolent government;—it is this which sets the arms of the empire in motion.

4. "If your Majesty will make haste to issue an ordinance, restoring *your captives*, old and young, stopping *the removal* of the precious vessels, and saying that, after consulting with the people of Yen, you will appoint them a ruler, and withdraw from the country;—in this way you may still be able to stop *the threatened attack*."

XII. 1. There had been a brush between Tsow and Loo, when the duke of Muh asked *Mencius*, saying, "Of my officers there were killed thirty-three men, and none of the people would die in their defence. If I put them to death *for their conduct*, it is impossible to put such a multitude to death. If I do not put them to death, then there is *the crime unpunished* of their looking angrily on at the death of their officers, and not saving them. How is the exigency of the case to be met?"

2. Mencius replied, "In calamitous years and years of famine, the old and weak of your people, who have been found lying in the ditches and water-channels, and the able-bodied who have been scattered about to the



four quarters, have amounted to several thousands. All the while, your granaries, O prince, have been stored with grain, and your treasuries and arsenals have been full, and not one of your officers has told you *of the distress*. Thus negligent have the superiors *in your State* been, and cruel to their inferiors. The philosopher Tsang said, 'Beware, beware. What proceeds from you, will return to you again.' Now at length the people have returned their conduct to the officers. Do not you, O prince, blame them.

3. "If you will put in practice a benevolent government, this people will love you and all above them, and will die for their officers."

XIII. 1. The duke Wan of T'ang asked *Mencius*, saying, "T'ang is a small kingdom, and lies between Ts'e and Ts'oo. Shall I serve Ts'e? Or shall I serve Ts'oo?"

2. Mencius replied, "This plan *which you propose* is beyond me. If you will have me counsel you, there is one thing *I can suggest*. Dig deeper your moats; build higher your walls; guard them along with your people. *In case of attack*, be prepared to die *in your defence*, and have the people so that they will not leave you;—this is a proper course."

XIV. 1. The duke Wan of T'ang asked *Mencius*, saying, "The people of Ts'e are going to fortify See. *The movement* occasions me great alarm. What is the proper course for me to take in the case?"

2. Mencius replied, "Formerly, when king T'ae dwelt in Pin, the barbarians of the north were *continually* making incursions upon it. He *therefore* left it, went to the foot of mount K'e, and there took up his residence. He did not take that situation, as having selected it. It was a matter of necessity with him.

3. "If you do good, among your descendants, in after generations, there shall be one who will attain to the

Imperial dignity. A prince lays the foundation of the inheritance, and hands down the beginning *which he has made*, doing what may be continued *by his successors*. As to the accomplishment of the great result—that is with Heaven. What is that *T's'e* to you, O, prince? Be strong to do good. That is all your business.

XV. 1. The duke Wan of T'ang asked Mencius, saying, "T'ang is a small kingdom. Though I do my utmost to serve those large kingdoms *on either side of it*, we cannot escape *suffering from them*. What course shall I take that we may do so?" Mencius replied, "Formerly, when king T'ae dwelt in Pin, the barbarians of the north were *constantly* making incursions upon it. He served them with skins and silks, and still he suffered from them. He served them with dogs and horses, and still he suffered from them. He served them with pearls and gems, and still he suffered from them. Seeing this, he assembled the old men, and announced to them, saying, 'What the barbarians want is my territory. I have heard this,—that a ruler does not injure his people with that wherewith he nourishes them. My children, why should you be troubled about having no prince. I will leave this.' *Accordingly*, he left Pin, crossed the mountain Leang, *built* a town at the foot of mount K'e, and dwelt there. The people of Pin said, 'He is a benevolent man. We must not lose him.' Those who followed him looked like crowds hastening to market."

2. "On the other hand, some say, 'The *Li* is a thing to be kept from generation to generation. One individual cannot undertake to dispose of it in his own person. Let him be prepared to die for it. Let him not quit it.'

3. "I ask you, prince, to make your election between these two courses."

XVI. 1. The duke P'ing of Loo was about to leave *his palace*, when his favourite, one Tsang Ts'ang, made a request to him, saying, "On other days, when you have gone out, you have given instructions to the officers as to where you were going. But now, the horses have been put to the carriage, and the officers do not yet know where you are going. I venture to ask." The duke said, "I am going to see the scholar Mang." "How is this!" said the other. "That you demean yourself, prince, in paying the honour of the first visit to a common man, is, I apprehend, because you think that he is a man of talents and virtue. By such men the rules of ceremonial proprieties and right are observed. But on the occasion of this Mang's second mourning, his observances exceeded those of the former. Do not go to see him, my prince." The duke said, "I will not."

2. The officer Yo-ching entered *the court*, and had an audience. He said, "Prince, why have you not gone to see Mang K'o?" *The duke* said, "One told me that on the occasion of the scholar Mang's second mourning, his observances exceeded those of the former. It is on that account that I have not gone to see him." "How is this!" answered Yo-ching. "By what you call 'exceeding,' you mean, I suppose, that, on the first occasion, he used the rites appropriate to a scholar, and, on the second, those appropriate to a great officer; that he first used three tripods, and afterwards five tripods." *The duke* said, "No; I refer to the greater excellence of the coffin, the shell, the grave-clothes, and the shroud." Yo-ching said, "That cannot be called 'exceeding.' That was the difference between being poor and being rich."

3. *After this*, Yo-ching saw Mencius, and said to him, "I told the prince about you, and he was consequently coming to see you, when one of his favourites, named Tsang Ts'ang, stopped him, and therefore he did not come according to his purpose." *Mencius* said, "A

man's advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. *But* to advance a man or to stop his advance is *really* beyond the power of other men. My not finding in the prince of Loo a ruler who would confide in me, and put my counsels into practice, is from Heaven. How could that scion of the Tsang family cause me not to find *the ruler that would suit me?*"

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## BOOK II.

### KUNG-SUN CH'OW. PART I.

CHAPTER I. 1. Kung-sun Chow asked *Mencius*, saying, "Master, if you were to obtain the ordering of the government in Ts'e, could you promise yourself to accomplish anew such results as those realized by Kwan Chung and Gan?"

2. Mencius said, "You are indeed a *true* man of Tse. You know about Kwan Chung and Gan, and nothing more.

3. "Some one asked Tsang Se, saying, 'Sir, to which do you give the superiority,—to yourself or to Tsze-loo?' Tsang Se looked uneasy, and said, 'He was an object of veneration to my grandfather.' 'Then,' pursued the other, 'Do you give the superiority to yourself or to Kwan Chung?' Tsang Se, flushed with anger and displeased, said, 'How dare you compare me with Kwan Chung? Considering how entirely Kwan Chung possessed *the confidence* of his prince, how long he en-

joyed the direction of the government of the kingdom, and how low, *after all*, was what he accomplished,—how is it that you liken me to him?’

4. “Thus,” concluded Mencius, “Tsang Se would not play Kwan Chung, and is it what you desire for me, that I should do so?”

5. *Kung-sun Ch'ow* said, “Kwan Chung raised his prince to be the leader of all the other princes, and Gan made his prince illustrious, and do you still think it would not be enough for you to do what they did?”

6. *Mencius* answered, “To raise Ts’e to the Imperial dignity would be as easy as it is to turn round the hand.”

7. “So!” returned the other. “The perplexity of your disciple is hereby very much increased. There was king Wan, with all the virtue which belonged to him; and who did not die till he had reached a hundred years:—and still *his influence* had not penetrated throughout the empire. It required king Woo and the duke of Chow to continue his course, before that influence greatly prevailed. Now you say that the Imperial dignity might be so easily obtained:—is king Wan then not a sufficient object for imitation?”

8. Mencius said, “How can king Wan be matched? From T’ang to Woo-ting there had appeared six or seven worthy and sage sovereigns. The empire had been attached to Yin for a long time, and this length of time made a change difficult. Woo-ting had all the princes coming to his court, and possessed the empire as if it had been a thing which he moved round in his palm. *Then*, Chow was removed from Woo-ting by no great interval of time. There were still remaining some of the ancient families and of the old manners, of the influence also which had emanated *from the earlier sovereigns*, and of their good government. Moreover, there were the viscount of Wei and his second son, their Royal Highnesses, Pe-kan and the viscount of Ke, and Kaou-

kih, all, men of ability and virtue, who gave their joint assistance to Chow *in his government*. In consequence of these things, it took a long time for him to lose *the empire*. There was not a foot of ground which he did not possess. There was not one of all the people who was not his subject. So it was on *his side*, and king Wan made his beginning from a territory of *only* one hundred square *le*. On all these accounts, it was difficult for him *immediately to attain the Imperial dignity*.

9. "The people of Ts'e have a saying—'A man may have wisdom and discernment, but that is not like embracing the favourable opportunity. A man may have instruments of husbandry, but that is not like waiting for the *farming* seasons.' The present time is one in which *the Imperial dignity* may be easily attained.

10. "In the flourishing periods of the Hea, Yin, and Chow dynasties, *the imperial* domain did not exceed a thousand *le*, and Ts'e embraces so much territory. Cocks crow and dogs bark to each other, all the way to the four borders of the state:—so Ts'e possesses the people. No change is needed for the enlarging of its territory: no change is needed for the collecting of a population. If its ruler will put in practice a benevolent government, no power will be able to prevent his becoming Emperor.

11. "Moreover, never was there a time farther removed than the present from the appearance of a true sovereign: never was there a time when the sufferings of the people from tyrannical government were more intense than the present. The hungry are easily supplied with food, and the thirsty are easily supplied with drink.

12. "Confucius said, 'The flowing progress of virtue is more rapid than the transmission of *imperial* orders by stages and couriers.'

13. "At the present time, in a country of ten thou-

sand chariots, let benevolent government be put in practice, and the people will be delighted with it, as if they were relieved from hanging by the heels. With half the merit of the ancients, double their achievements is sure to be realized. It is only at this time that such could be the case."

II. 1. Kung-sun Ch'ow asked *Mencius*, saying, "Master, if you were to be appointed a high noble and the prime minister of Ts'e, so as to be able to carry *your* principles into practice, though you should thereupon raise the prince to the headship of all the other princes, or *even* to the Imperial dignity, it would not be to be wondered at.—In such a position would your mind be perturbed or not?" Mencius replied, "No. At forty, I attained to an unperturbed mind."

2. Ch'ow said, "Since it is so with you, my Master, you are far beyond Mang Pun." "The *mere* attainment," said *Mencius* "is not difficult. The scholar Kaou had attained to an unperturbed mind, at an earlier period of life than I did."

3. Ch'ow asked, Is there any way to an unperturbed mind?" The answer was, "Yes."

4. "Pih-kung Yew had this way of nourishing his valour :—He did not flinch from any strokes at his body. He did not turn his eyes aside from any thrusts at them. He considered that the slightest push from any one was the same as if he were beaten *before the crowds* in the market-place, and that what he would not receive from *a common man* in his loose large garments of hair, neither should he receive from a prince of ten thousand chariots. He viewed stabbing a prince of ten thousand chariots just as stabbing a fellow dressed in cloth of hair. He feared not any of all the princes. A bad word addressed to him he always returned.

5. "Mang She-shay had this way of nourishing his valour :—He said, 'I look upon not conquering and con-

quering in the same way. To measure the enemy and then advance; to calculate the chances of victory and then engage:—this is to stand in awe of the opposing force. How can I make certain of conquering? I can only rise superior to all fear.’

6. “Mang She-shay resembled the philosopher Tsang. Pih-kung Yew resembled Tsze-hea. I do not know to the valour of which of the two the superiority should be ascribed, but yet Mang She-shay attended to what was of the greater importance.

7. “Formerly, the philosopher Tsang said to Tsze-seang, ‘Do you love valour? I heard an account of great valour from the Master. *It speaks thus*:—‘If, on self-examination, I find that I am not upright, shall I not be in fear even of a poor man in his loose garments of hair cloth? If, on self-examination, I find that I am upright, I will go forward against thousands and tens of thousands.’

8. *Yet*, what Mang She-shay maintained, being his *merely* physical energy, was after all inferior to what the philosopher Tsang maintained, which was *indeed* of the most importance.”

9. Kung-sun Ch'ow said, “May I venture to ask an explanation from you, Master, of how you maintain an unperturbed mind, and how the Philosopher Kaou does the same?” *Mencius answered*, “Kaou says,—‘What is not attained in words is not to be sought for in the mind; what produces dissatisfaction in the mind, is not to be helped by passion-effort.’ *This last*,—when there is unrest in the mind, not to seek for relief from passion-effort, may be conceded. But not to seek in the mind for what is not attained in words cannot be conceded. The will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is *first and chief*, and the passion-nature is subordinate to it. Therefore *I* say,—Maintain firm the will, and do no violence to the passion-nature.



10. *Ch'ow observed*, "Since you say--'The will is chief, and the passion-nature is subordinate,' how do you also say,--'Maintain firm the will, and do no violence to the passion nature?'" *Mencius* replied, "When it is the will alone which is active, it moves the passion-nature. When it is the passion-nature alone which is active, it moves the will. For instance now, in the case of a man falling or running;—that is from the passion-nature, and yet it moves the mind."

11. "I venture to ask," said *Ch'ow* again, "wherein you, Master, surpass *Kaou*." *Mencius* told him, "I understand words. I am skilful in nourishing my vast, flowing passion-nature."

12. *Ch'ow* pursued, "I venture to ask what you mean by your vast, flowing passion-nature!" The reply was, "It is difficult to describe it."

13. "This is the passion-nature:—It is exceedingly great and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth."

14. "This is the passion nature:—It is the mate and assistant of righteousness and reason. Without it, *man* is in a state of starvation."

15. "It is produced by the accumulation of righteous deeds; it is not to be obtained by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *the nature* becomes starved. I therefore said, 'Kaou has never understood righteousness, because he makes it something external.'

16. "There must be the *constant* practice of *this* righteousness, but without the object of *thereby* nourishing the passion-nature. Let not the mind forget *its* work, but let there be no assisting the growth of *that* nature. Let us not be like the man of Sung. There was a man of Sung, who was grieved that his growing corn was not longer, and so he pulled it up. *Having*

*done this*, he returned home, looking very stupid, and said to his people, 'I am tired to-day. I have been helping the corn to grow long.' His son ran to look at it, and found the corn all withered. There are few in the world, *who do not deal with their passion-nature, as if* they were assisting the corn to grow long. Some indeed consider it of no benefit to them, and let it alone:—they do not weed their corn. They who assist it to grow long, pull out their corn. *What they do is* not only of no benefit to the nature, but it also injures it."

17. *Kung-sun Ch'ow* further asked, "What do you mean by saying that you understand *whatever* words you hear?" *Mencius* replied, "When words are one-sided, I know how *the mind of the speaker* is clouded over. When words are extravagant, I know how *the mind* is fallen and sunk. When words are all-depraved, I know how *the mind* has departed from principle. When words are evasive, I know how *the mind* is at its wits' end. *These evils* growing in the mind, do injury to government, and, displayed in the government, are hurtful to the conduct of affairs. When a Sage shall again arise, he will certainly follow my words."

18. *On this Ch'ow* observed, "Tsae Go and Tsze-kung were skilful in speaking. Yen New, the disciple Min, and Yen Yuen, while their words were good, were distinguished for their virtuous conduct. Confucius united the qualities of the disciples in himself, *but still* he said, 'In the matter of speeches, I am not competent.'—Then, Master, have you attained to be a Sage?"

19. *Mencius* said, "Oh! what words are these? Formerly Tsze-kung asked Confucius, saying, 'Master, are you a Sage?' Confucius answered him, 'A sage is what I cannot rise to. I learn without satiety, and teach without being tired.' Tsze-kung said, 'You learn without satiety:—that shows your wisdom. You teach

without being tired:—that shows your benevolence, Benevolent and wise:—Master, you ARE a Sage.’ Now, since Confucius would not have himself regarded as a sage, what words were those?”

20. *Ch’ow said*, “Formerly, I once heard this:—Tsze-hea, Tsze-yew, and Tsze-chang, had each one member of the sage. Yen New, the disciple Min, and Yen Yuen, had all the members, but in small proportions. I venture to ask.—With which of these are you pleased to rank yourself?”

21. *Mencius* replied, “Let us drop speaking about these, if you please.”

22. *Ch’ow then* asked, “What do you say of Pih-e and E-yun?” “Their ways were different *from mine*,” said *Mencius*. “Not to serve a prince whom he did not esteem, nor command a people whom he did not approve; in a time of good government to take office, and on the occurrence of confusion to retire:—this was *the way of Pih-e*. To say—‘Whom may I not serve? My serving him makes him my prince. What people may I not command? My commanding them makes them my people.’ In a time of good government to take office, and when disorder prevailed, also to take office:—that was *the way of E-yun*. When it was proper to go into office, then to go into it; when it was proper to keep retired from office, then to keep retired from it; when it was proper to continue in it long, then to continue in it long; when it was proper to withdraw from it quickly, then to withdraw quickly:—this was *the way of Confucius*. These were all sages of antiquity, and I have not attained to do what they did. But what I wish to do is to learn to be like Confucius.”

23. *Ch’ow said*, “Comparing Pih-e and E-yun with Confucius, are they to be placed in the same rank?” *Mencius* replied, “No. Since there were living men until now, there never was *another* Confucius.”

24. *Ch'ow* said, "Then, did they have *any points of agreement with him?*" The reply was,—“Yes. If they had been sovereigns over a hundred *le* of territory, they would, all of them, have brought all the princes to attend in their court, and have obtained the empire. And none of them, in order to obtain the empire, would have committed one act of unrighteousness, or put to death one innocent person. In those things they agreed with him,”

25. *Ch'ow* said, “I venture to ask wherein he differed from them.” *Mencius* replied, “*Tsae Go*, *Tsze-kung*, and *Yew Jo* had wisdom sufficient to know the sage. *Even had they been ranking themselves low*, they would not have demeaned themselves to flatter their favourite.

26. “*Now*, *Tsae Go* said, ‘According to my view of our Master, he is far superior to *Yaou* and *Shun*.’

27. “*Tsze-kung* said, ‘By viewing the ceremonial ordinances of a prince, we know the character of his government. By hearing his music, we know the character of his virtue. From the distance of a hundred ages after, I can arrange, according to their merits, the kings of a hundred ages;—not one of them can escape me. From the birth of mankind till now, there has never been another like our Master.’

28. *Yew Jo* said, ‘Is it only among men that it is so? There is the *K'e-lin* among quadrupeds; the *Fung-hwang* among birds, the *T'ae* mountain among mounds and ant-hills, and rivers and seas among rain-pools. *Though different in degree*, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucius.”

III. 1. *Mencius* said, “He who, using force, makes a pretence to benevolence, is the leader of the princes. A leader of the princes requires a large kingdom. He

who, using virtue, practises benevolence—is the sovereign of the empire. To become the sovereign of the empire, *a prince* need not wait for a large *kingdom*. Tang did it with *only* seventy *le*, and king Wan with only a hundred.

2. When one by force subdues men, they do not submit to him in heart. *They submit, because* their strength is not adequate *to resist*. When one subdues men by virtue, in their hearts' core they are pleased, and sincerely submit, as was the case with the seventy disciples in their submission to Confucius. What is said in the Book of Poetry,

‘From the west, from the east,  
From the south, from the north,  
There was not one who thought of refusing submission,’

is an illustration of this.”

IV. 1. Mencius said, “Benevolence brings glory to *a prince*, and the opposite of it brings disgrace. For *the princes of* the present day to hate disgrace and yet live complacently doing what is not benevolent, is like hating moisture and yet living in a low situation.

2. “If *a prince* hates disgrace, the best course for him to pursue, is to esteem virtue and honour *virtuous* scholars, giving the worthiest among them places of *dignity*, and the able offices of *trust*. When throughout his kingdom there is leisure and rest *from external troubles*, taking advantage of such a season, let him clearly *digest* the principles of his government with its legal sanctions, and then even great kingdoms will be constrained to stand in awe of him.

3. “It is said in the Book of Poetry,

‘Before the heavens were dark with rain,  
I gathered the bark from the roots of the mulberry trees,  
And wove it closely to form the window and door of *my nest*;

Now, *I thought*, ye people below,  
Perhaps ye will not dare to insult me.'

Confucius said, 'Did not he who made this ode understand the way of *governing*?' If a prince is able rightly to govern his kingdom, who will dare to insult him?

4. "*But now the princes* take advantage of the time when throughout their kingdoms there is leisure and rest *from external troubles*, to abandon themselves to pleasure and indolent indifference;—they in fact seek for calamities for themselves.

5. "Calamity and happiness in all cases are men's own seeking.

6. "This is illustrated by what is said in the Book of Poetry,—

'Be always studious to be in harmony with the ordinances of *God*,

So you will certainly get for yourself much happiness;'

and by the passage of the Ta'e Kea,—'When Heaven sends down calamities, it is still possible to escape from them; when we occasion the calamities ourselves, it is not possible any longer to live.'

V. Mencius said, "If *a ruler* give honour to men of talents and virtue and employ the able, so that offices shall all be filled by individuals of distinction and mark;—then all the scholars of the empire will be pleased, and wish to stand in his court.

2. "If, in the market-place of *his capital*, he levy a ground rent on the shops but do not tax the goods, or enforce the proper regulations without levying a ground rent;—then all the traders of the empire will be pleased, and wish to store their goods in his market-place.

3. "If, at his frontier-passes, there be an inspection of persons, but no taxes charged *on goods or other articles*, then all the travellers of the empire will be pleased, and wish to make their tours on his roads.

4. "If he require that the husbandmen give their

mutual aid *to cultivate the public field*, and exact no *other* taxes from them;—then all the husbandmen of the empire will be pleased, and wish to plough in his fields.

5. “If from the occupiers of the shops in his market-place he do not exact the fine of the individual idler, or of the hamlet’s quota of cloth, then all the people of the empire will be pleased, and wish to come and be his people.

6. “If *a ruler* can truly practise these five things, then the people in the neighbouring kingdoms will look up to him as a parent. From the first birth of mankind till now, never has any one led children to attack their parent, and succeeded in his design. Thus, such a ruler will not have an enemy in all the empire, and he who has no enemy in the empire is the minister of Heaven. Never has there been a ruler in such a case who did not attain to the imperial dignity.”

VI. 1. Mencius said, “All men have a mind which cannot bear *to see the sufferings of* others.

2. “The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government. When with a commiserating mind was practised a commiserating government, the government of the empire was *as easy a matter* as the making anything go round in the palm.

3. “When I say that all men have a mind which cannot bear *to see the sufferings of* others, my meaning may be illustrated thus:—even now-a-days, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. *They will feel so*, not as a ground on which they may gain the favour of the child’s parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of *having been unmoved by* such a thing.

4. "From this case we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approving and disapproving is essential to man.

5. "The feeling of commiseration is the principle of benevolence. The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge.

6. "Men have these four principles just as they have their four limbs. When men, having these four principles, yet say of themselves that they cannot *develope them*, they play the thief with themselves, and he who says of his prince that he cannot *develope them*, plays the thief with his prince.

7. "Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice to love and protect all within the four seas. Let them be denied that development, and they will not suffice for a man to serve his parents with."

VII. 1. Mencius said, "Is the arrow-maker less benevolent than the maker of armour of defence? *And yet*, the arrow-maker's only fear is lest men should not be hurt, and the armour-maker's only fear is lest men should be hurt. So it is with the priest and the coffin-maker. *The choice of* a profession, therefore, is a thing in which great caution is required.

2. "Confucius said, 'It is virtuous manners which constitute the excellence of a neighbourhood. If a man,



in selecting a residence, do not fix on one where such prevail, how can he be wise?' Now, benevolence is the most honourable dignity conferred by Heaven, and the quiet home in which man should dwell. Since no one can hinder us from being so, if yet we are not benevolent;—this is being not wise.

3. "From the want of benevolence and the want of wisdom will ensue the entire absence of propriety and righteousness;—he who is in such a case must be the servant of other men. To be the servant of men and yet ashamed of such servitude, is like a bow-maker's being ashamed to make bows, or an arrow-maker's being ashamed to make arrows.

4. "If he be ashamed of his case, his best course is to practice benevolence.

5. "The man who would be benevolent is like the archer. The archer adjusts himself and then shoots. If he misses, he does not murmur against those who surpass himself. He simply turns round and seeks *the cause of his failure* in himself."

VIII. 1. Mencius said, "When any one told Tsze-loo that he had a fault, he rejoiced.

2. "When Yu heard good words, he bowed *to the speaker*.

3. "The great Shun had a still greater *delight in what was good*. He regarded virtue as the common property of himself and others, giving up his own way to follow that of others, and delighting to learn from others to practise what was good.

4. "From the time when he ploughed and sowed, exercised the potter's art, and was a fisherman, to the time when he became emperor, he was continually learning from others.

5. "To take example from others to practice virtue, is to help them in the same practice. Therefore, there is no attribute of the superior man greater than his helping men to practise virtue."

IX. 1. Mencius said, "Pih-e would not serve a prince whom he did not approve, nor associate with a friend whom he did not esteem. He would not stand in a bad prince's court, nor speak with a bad man. To stand in a bad prince's court, or to speak with a bad man, would have been to him the same as to sit with his court robes and court cap amid mire and ashes. Pursuing the examination of his dislike to what was evil, *we find* that he *thought it necessary*, if he happened to be standing with a villager whose cap was not rightly adjusted, to leave him with a high air, as if he were going to be defiled. Therefore, although some of the princes made application to him with very proper messages, he would not receive their gifts.—He would not receive their gifts, counting it inconsistent with his purity to go to them.

2. "Hwuy of Lew-hea was not ashamed to *serve* an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, but made it a point to carry out his principles. When neglected and left without office, he did not murmur. When straitened by poverty, he did not grieve. Accordingly, he had a saying, 'You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?' Therefore, self-possessed, he companied with men indifferently, at the same time not losing himself. *When he wished to leave*, if pressed to remain in office he would remain.—He would remain in office, when pressed to do so, not counting it required by his purity to go away."

3. Mencius said, "Pih-e was narrow-minded, and Hwuy of Lew-hea was wanting in self-respect. The superior man will not follow either narrow-mindedness, or the want of self-respect.

## BOOK II.

## KUNG-SUN CH'OW. PART II.

CHAPTER I. 1. Mencius said, "Opportunities of time *vouchsafed* by Heaven are not equal to advantages of situation *afforded* by the Earth, and advantages of situation are not equal to *the union arising from* the accord of Mencius.

2. " *There is a city*, with an inner wall of three *le* in circumference, and an outer wall of seven.—*The enemy* surround and attack it, but they are not able to take it. Now, to surround and attack it, there must have been *vouchsafed* to them by Heaven the opportunity of time, and in such case their not taking it is because opportunities of time *vouchsafed* by Heaven are not equal to advantages of situation *afforded* by the Earth.

3. " *There is a city*, whose walls are distinguished for their height, and whose moats are distinguished for their depth, where the arms *of its dependants*, offensive and defensive, are distinguished for their strength and sharpness, and the stores of rice and other grain are very large. *Yet it is obliged* to be given up and abandoned. This is because advantages of situation *afforded* by the Earth are not equal to the union arising from the accord of Men.

4. "In accordance with these principles it is said, 'A people is bounded in, not by the limits of dykes and borders; a kingdom is secured, not by the strengths of mountains and rivers; the empire is overawed, not by the sharpness *and strength* of arms.' He who finds the proper course has many to assist him. He who loses

the proper course has few to assist him. When this,—the being assisted by few,—reaches its extreme point, his own relations revolt from *the prince*. When the being assisted by many reaches its highest point, the whole empire becomes obedient to *the prince*.

5. "When one to whom the whole empire is prepared to be obedient, attacks those from whom their own relations revolt, *what must be the result?* Therefore, the true ruler will decline to fight; but if he do fight, he must overcome."

II. 1. As Mencius was about to go to court to see the king, the king sent a person to him *with this message*,—"I was wishing to come and see you. But I have got a cold, and may not expose myself to the wind. In the morning I will hold my court. I do not know whether you will give me the opportunity of seeing you *then*." Mencius, replied, "Unfortunately, I am unwell, and not able to go to the court."

2. Next day, he went out to pay a visit of condolence to some one of the Tung-kwoh family, when Kung-sun Ch'ow said to him, "Yesterday, you declined *going to the court* on the ground of being unwell, and to-day you are going to pay a visit of condolence. May this not be regarded as improper?" "Yesterday," said Mencius, "I was unwell; to-day, I am better:—why should I not pay this visit?"

3. *In the mean time*, the king sent a messenger to inquire about his sickness, and also a physician. Mang Chung replied to them, "Yesterday, when the king's order came, he was feeling a little unwell, and could not go to the court. To-day he was a little better, and hastened to go to court. I do not know whether he can have reached it *by this time* or not." *Having said this*, he sent several men to look for Mencius on the way, and say to him, "I beg that, before you return home, you will go to the court."

4. *On this*, Mencius felt himself compelled to go to King Ch'ow's, and there stop the night. King said to him, "In the family, there is *the relation of father and son*; abroad, there is *the relation of prince and minister*. These are the two great relations among men. Between father and son the ruling principle is kindness. Between prince and minister the ruling principle is respect. I have seen the respect of the king to you, Sir, but I have not seen in what way you show respect to him." Mencius replied, "Oh! what words are these? Among the people of Ts'e there is no one who speaks to the king about benevolence and righteousness. Are they thus silent because they do not think that benevolence and righteousness are admirable? *No, but in their hearts they say, 'This man is not fit to be spoken with about benevolence and righteousness.'* Thus they manifest a disrespect than which there can be none greater. I do not dare to set forth before the king any but the ways of Yaou and Shun. There is therefore no man of Ts'e who respects the king so much as I do."

5. King said, "Not so. That was not what I meant. In the *Book of Rites* it is said, 'When a father calls, the answer must be without a moment's hesitation. When the prince's order calls, the carriage must not be waited for.' You were certainly going to the court, but when you heard the king's order, then you did not carry your purpose out. This does seem as if it were not in accordance with that rule of propriety."

6. Mencius answered him, "How can you give that meaning to my conduct? The philosopher Tsang said, 'The wealth of Tsin and Ts'oo cannot be equalled. Let *their rulers* have their wealth:—I have my benevolence. Let them have their nobility:—I have my righteousness. Wherein should I be dissatisfied *as inferior to them?*' Now shall we say that these sentiments are not right? Seeing that the philosopher Tsang spoke

them, there is in them, I apprehend, a *real* principle.—In the empire there are three things universally acknowledged to be honourable. Nobility is one of them; age is one of them; virtue is one of them. In courts, nobility holds the first place of the three; in villages, age holds the first place; and for helping one's generation and presiding over the people, the other two are not equal to virtue. How can the possession of *only* one of these *be presumed on* to despise one who possesses the other two?

7. "Therefore a prince who is to accomplish great deeds will certainly have ministers whom he does not call to go to him. When he wishes to consult with them, he goes to them. The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

8. "Accordingly, there was the behaviour of T'ang to E-yun:—he first learned of him, and then employed him as his minister; and so without difficulty he became emperor. There was the behaviour of the duke Hwan to Kwan Chung:—he first learned of him, and then employed him as his minister; and so without difficulty he became chief of all the princes.

9. "Now throughout the empire, the territories of the *princes* are of equal extent, and in their achievements they are on a level. Not one of them is able to exceed the others. This is from no other reason, but that they love to make ministers of those whom they teach, and do not love to make ministers of those by whom they might be taught.

10. "So did T'ang behave to E-yun, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung, might not be called to him by his prince, how much less may he be called, who would not play the part of Kwan Chung!"

III. 1. Ch'in Tsin asked *Mencius*, saying, "Former-

ly, when you were in Ts'e, the king sent you a present of 2,400 taels of fine silver, and you refused to accept it. When you were in Sung, 1,680 taels were sent to you, which you accepted; and when you were in See, 1,200 taels were sent, which you *likewise* accepted. If your declining to accept the gift in the first case was right, your accepting it in the latter cases was wrong. If your accepting it in the latter cases was right, your declining to do so in the first case was wrong. You must accept, Master, one of these alternatives."

2. Mencius said, "I did right in all the cases.

3. "When I was in Sung, I was about to take a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was—'A present against travelling-expenses.' Why should I have declined the gift?

4. "When I was in See, I was apprehensive for my safety, and taking measures for my protection. The message was, 'I have heard that you are taking measures to protect yourself, and send this to help you in procuring arms.' Why should I have declined the gift?

5. "But when I was in Ts'e, I had no occasion for money. To send a man a gift when he has no occasion for it, is to bribe him. How is it possible that a superior man should be taken with a bribe?"

IV. 1. "Mencius having gone to Ping-luh, addressed the governor of it, saying, "If *one of* your spearmen should lose his place in the ranks three times in one day, would you, Sir, put him to death or not?" "I would not wait for three times *to do so*," was the reply.

2. *Mencius* said, "Well then, you, Sir, have likewise lost your place in the ranks many times. In bad calamitous years, and years of famine, the old and feeble of your people, who have been found lying in the ditches and water-channels, and the able-bodied, who have been scattered about to the four quarters, have amounted to

several thousands." *The* governor replied, "That is a state of things in which it does not belong to me Keu-sin to act."

3. "Here," said *Mencius*, "is a man who receives charge of the cattle and sheep of another, and undertakes to feed them for him;—of course he must search for pasture-ground and grass for them. If, after searching for those, he cannot find them, will he return *his charge* to the owner? or will he stand by and see them die?" "Herein," said the officer, "I am guilty."

4. Another day, *Mencius* had an audience of the king, and said to him, "Of the governors of your Majesty's cities I am acquainted with five, but the only one of them who knows his faults is K'ung Keu-sin." He then repeated the conversation to the king, who said, "In this matter, I am the guilty one."

V. 1. *Mencius* said to Ch'é Wa, "There seemed to be reason in your declining the governorship of Ling-k'ew, and requesting to be appointed chief criminal judge, because *the latter office* would afford you the opportunity of speaking *your views*. Now several months have elapsed, and have you yet found nothing of which you might speak?"

2. *On this*, Ch'é Wa remonstrated *on some matter* with the king, and, his counsel not being taken, resigned his office, and went away.

3. The people of Ts'é said, "In the course which he marked out for Ch'é Wa, he did well, but we do not know as to the course which he pursues for himself."

4. His disciple Kung-too told him *these remarks*.

5. *Mencius* said, "I have heard that he who is in charge of an office, when he is prevented from fulfilling its duties, ought to take his departure, and that he on whom is the responsibility of giving his opinion, when he finds his words unattended to, ought to do the same. But I am in charge of no office; on me devolves no



duty of speaking out my opinion:—may not I therefore act freely and without any constraint, either in going forward or in retiring?”

VI. 1. Mencius, occupying the position of a high dignitary in Ts'e, went on a mission of condolence to T'ang. The king *also* sent Wang Hwan, the governor of Ka, as assistant commissioner. Wang Hwan, morning and evening, waited upon Mencius, who, during all the way to T'ang and back, never spoke to him about the business of their mission.

2. Kung-sun Ch'ow said to Mencius, “The position of a high dignitary of Ts'e is not a small one; the road from Ts'e to T'ang is not short. How was it that during all the way there and back, you never spake to Hwan about the matters of your mission?” Mencius replied, “There were the proper officers who attended to them. What occasion had I to speak to him about them?”

VII. 1. Mencius *went* from Ts'e to Loo to bury *his mother*. On his return to Ts'e, he stopped at Ying, where Ch'ung Yu begged to put a question to him, and said, “Formerly, in ignorance of my incompetency, you employed me to superintend the making of the coffin. *As you were then pressed by the urgency of the business*, I did not venture to put any question to you. Now, however, I wish to take the liberty to submit the matter. The wood of *the coffin*, it appeared to me, was too good.”

2. Mencius replied, “Anciently, there was no rule for the size of either the inner or the outer coffin. In middle antiquity, the inner coffin was made seven inches thick, and the outer one the same. This was *done by all*, from the emperor to the common people, and not simply for the beauty of the appearance, but because they thus satisfied *the natural feelings* of their hearts.

3. “If prevented *by statutory regulations* from mak-

*ing their coffins in this way*, men cannot have the feeling of pleasure. If they have not the money *to make them in this way*, they cannot have the feeling of pleasure. When they were not prevented, and had the money, the ancients all used this style. Why should I alone not do so?

4. "And moreover, is there no satisfaction to the natural feelings of a man, in preventing the earth from getting near to the bodies of his dead?"

5. "I have heard that the superior man will not for all the world be niggardly to his parents."

VIII. 1. Shin T'ung, on his own impulse, asked Mencius, saying, "May Yen be smitten?" Mencius replied, "It may. Tsze-k'wae had no right to give Yen to another man, and Tsze-che had no right to receive Yen from Tsze-k'wae. *Suppose* there were an officer here, with whom you, Sir, were pleased, and that, without informing the king, you were privately to give to him your salary and rank; and suppose that this officer, also without the king's orders, were privately to receive them from you:—would *such a transaction* be allowable? And where is the difference between *the case of Yen and this?*"

2. The people of Ts'e smote Yen. Some one asked Mencius, saying, "Is it really the case that you advised Ts'e to smite Yen?" He replied, "No. Shin T'ung asked me whether Yen might be smitten, and I answered him, 'It may.' They accordingly went and smote it. If he had asked me—'Who may smite it?' I would have answered him, 'He who is the minister of Heaven may smite it.' Suppose the case of a murderer, and that one asks me—'May this man be put to death?' I will answer him—'He may.' If he ask me—'Who may put him to death?' I will answer him, —'The chief criminal judge may put him to death.' But now with *one* Yen to smite *another* Yen:—how should I have advised this?"

IX. 1. The people of Yen having rebelled, the king of *Ts'e* said, "I feel very much ashamed *when I think of Mencius.*"

2. Ch'in Kea said to him, "Let not your Majesty be grieved. Whether does your Majesty consider yourself or Chow-kung the more benevolent and wise?" The king replied, "Oh! what words are those?" "The duke of Chow," said *Kea*, "appointed Kwan-shuh to oversee *the heir of Yin*, but Kwan-shuh with the power of the Yin State rebelled. If knowing that this would happen he appointed Kwan-shuh, he was deficient in benevolence. If he appointed him, not knowing that it would happen, he was deficient in knowledge. If the duke of Chow was not completely benevolent and wise, how much less can your Majesty be expected to be so! I beg to go and see Mencius, and relieve your Majesty from that feeling."

3. *Ch'in Kea* accordingly saw Mencius, and asked him, saying, "What kind of a man was the duke of Chow?" "An ancient sage," was the reply. "Is it the fact, that he appointed Kwan-shuh to oversee the heir of Yin, and that Kwan-shuh with the State of Yin rebelled?" "It is." "Did the duke of Chow know that he would rebel, and *purposely* appoint him to that office?" *Mencius* said, "He did not know." "Then, though a sage, he still fell into error?" "The duke of Chow," answered *Mencius*, "was the younger brother. Kwan-shuh was his elder brother. Was not the error of Chow-kung in accordance with what is right?"

4. "Moreover, when the superior men of old had errors, they reformed them. The superior men of the present time, when they have errors, persist in them. The errors of the superior men of old were like eclipses of the sun and moon. All the people witnessed them, and when they had reformed them, all the people looked up to them *with their former admiration.* But do the

superior men of the present day only persist in their errors? They go on to raise apologizing discussions about them likewise."

X. 1. Mencius gave up his office, and *made arrangements for returning to his native State.*

2. The king came to visit him, and said, "Formerly, I wished to see you, but in vain. Then, I got the opportunity of being by your side, and all my court joyed exceedingly along with me. Now again you abandon me, and are returning home. I do not know if hereafter I may expect to have another opportunity of seeing you. Mencius replied, "I dare not request permission to visit you *at any particular time*, but, indeed, it is what I desire."

3. Another day, the king said to the officer She, "I wish to give Mencius a house, somewhere in the middle of the kingdom, and to support his disciples with *an allowance of 10,000 chung*, that all the officers and the people may have *such an example* to reverence and imitate. Had you not better tell him this for me?"

4. She took advantage to convey this message by means of the disciple Ch'in, who reported his words to Mencius.

5. Mencius said, "Yes; but how should the officer She know that the thing may not be? Suppose that I wanted to be rich, having formerly declined 100,000 *chung*, would my now accepting 10,000 be the conduct of one desiring riches?"

6. "Ke-sun said, 'A strange man was Tsze-shuh E. He pushed himself into the service of the government. *His prince* declining to employ him, he had to retire indeed, but he again schemed that his son or younger brother should be made a high officer. Who indeed is there of men but wishes for riches and honour? But he only, among the seekers of these, tried to monopolize the conspicuous mound.

7. "Of old time, the market-dealers exchanged the articles which they had for others which they had not, and simply had certain officers to keep order among them. It happened that there was a mean fellow, who made it a point to look out for a conspicuous mound, and get up upon it. Thence he looked right and left, to catch in his net the whole gain of the market. The people all thought his conduct mean, and therefore they proceeded to lay a tax upon his wares. The taxing of traders took its rise from this mean fellow."

- XI. 1. Mencius, having taken his leave of Ts'e, was passing the night in Chow.

2. A person who wished to detain him on behalf of the king, *came and* sat down, and began to speak to him. *Mencius* gave him no answer, but leant upon his stool and slept.

3. The stranger was displeased, and said, "I passed the night in careful vigil, before I would venture to speak to you, and you, Master, sleep and do not listen to me. Allow me to request that I may not again presume to see you." *Mencius* replied, "Sit down, and I will explain the case clearly to you. Formerly, if the duke Muh had not kept a person by the side of Tsze-sze, he could not have induced Tsze-sze to remain with him. If See Lew and Shin Ts'eang had not had a *remembrancer* by the side of the duke Muh, he would not have been able to make them feel at home and remain with him.

4. "You anxiously form plans with reference to me, but you do not treat me as Tsze-sze was treated. Is it you, Sir, who cut me? Or is it I, who cut you?"

XII. 1. When Mencius had left Ts'e, Yin Sze spake about him to others, saying, "If he did not know that the king could not be made a T'ang or a Woo, that showed his want of intelligence. If he knew that he could not be made such, and came notwithstanding, that

shows he was seeking his own benefit. He came a thousand *le* to wait on the king; because he did not find in him a ruler to suit him, he took his leave, but how dilatory and lingering was his departure, stopping three nights before he quitted Chow! I am dissatisfied on account of this."

2. The disciple Kaou informed Mencius of *these remarks*.

3. *Mencius* said, "How should Yin Sze know me! When I came a thousand *le* to wait on the king, it was what I desired to do. When I went away because I did not find in him a ruler to suit me, was that what I desired to do? I felt myself constrained to do it.

4. "When I stopped three nights before I quitted Chow, in my own mind I still considered my departure speedy. I was hoping that the king might change. If the king had changed, he would certainly have recalled me.

5. "When I quitted Chow, and the king had not sent after me, then, and only till then, was my mind resolutely bent on returning to *Tsow*. But, notwithstanding that, how can it be said that I give up the king? The king, after all, is one who may be made to do what is good. If he were to use me, would it be for the happiness of the people of *Ts'e* only? It would be for the happiness of the people of the whole empire. I am hoping that the king will change. I am daily hoping for this.

6. "Am I like one of your little-minded people? They will remonstrate with their prince, and on *their remonstrance* not being accepted, they get angry, and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will stop for the night."

7. When Yin Sze heard this explanation, he said, "I am indeed a small man."

XIII. 1. When Mencius left Ts'e, Ch'ung Yu questioned him upon the way, saying, "Master, you look like one who carries an air of dissatisfaction in his countenance. But formerly I heard you say—'The superior man does not murmur against Heaven, nor grudge against men.'"

2. *Mencius* said, "That was one time, and this is another.

3. "It is a rule that a true Imperial sovereign should arise in the course of five hundred years, and that during that time there should be men illustrious in their generation.

4. "From the commencement of the Chow dynasty till now, more than 700 years have elapsed. Judging numerically, the date is past. Examining the *character of the present time*, we might *expect the rise of such individuals in it*.

5. "But Heaven does not yet wish that the empire should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about? How should I be otherwise than dissatisfied?"

XIV. 1. When Mencius left Ts'e, he dwelt in Hew. *There* Kung-sun Ch'ow asked him, saying, "Was it the way of the ancients to hold office without receiving salary?"

2. *Mencius replied*, "No; when I first saw the king in Ts'ung, it was my intention, on retiring from the interview, to go away. Because I did not wish to change this intention, I declined to receive any salary.

3. "Immediately after, came orders for the collection of troops, when it would have been improper for me to beg permission to leave. But to remain so long in Ts'e was not my purpose."

## BOOK III.

## T'ANG WAN KUNG. PART I.

CHAPTER I. 1. When the duke Wan of T'ang was Crown-prince, having to go to Ts'oo, he went by way of Sung, and visited Mencius.

2. Mencius discoursed to him how the nature of *man* is good, and, when speaking, always made laudatory reference to Yao and Shun.

3. When the Crown-prince was returning from Ts'oo, he again visited Mencius. Mencius said to him, "Prince, do you doubt my words? The path is one, and only one.

4. "Shing Kan said to the duke king of Ts'e, 'They were men. I am a man. Why should I stand in awe of them?' Yen Yuen said, 'What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was.' Kung-ming E said, 'King Wan is my teacher. How should the duke of Chow deceive me *by those words?*'

5. "Now, T'ang, taking its length with its breadth, will amount, I suppose, to fifty *le*. *It is small, but* still sufficient to make a good kingdom. It is said in the Book of History, 'If medicine do not raise a commotion in the patient, his disease will not be cured by it.'"

II. 1. When the duke Ting of T'ang died, the Crown-prince said to Yen Yew, "Formerly, Mencius spoke with me in Sung, and in my mind I have never forgotten *his words*. Now, alas! this great duty to my father devolves upon me; I wish to send you to ask the advice of Mencius, and then to proceed to its *various services*."



2. Yen Yew *accordingly* proceeded to Tsow, and consulted Mencius. Mencius said, "Is this not good? In discharging the funeral duties to parents, men indeed feel constrained to do their utmost. The philosopher Tsang said, 'When parents are alive, they should be served according to propriety; when they are dead, they should be buried according to propriety; and they should be sacrificed to according to propriety:—this may be called filial piety.' The ceremonies to be observed by the princes I have not learned, but I have heard *these points*:—that the three years' mourning, the garment of coarse cloth with its lower edge even, and the eating of congee, were equally prescribed by three dynasties, and binding on all, from the emperor to the mass of the people."

3. Yen Yew reported the execution of his commission, and *the prince* determined that the three years' mourning should be observed. His aged relatives, and the body of the officers, did not wish that it should be so, and said, "The former princes of Loo, that kingdom which we honour, have, none of them, observed this practice, neither have any of our own former princes observed it. For you to act contrary to their example is not proper. Moreover, the History says,—'In the observances of mourning and sacrifice, ancestors are to be followed,' meaning that they received those things from a *proper source to hand them down*."

4. *The prince said again* to Yen Yew, "Hitherto, I have not given myself to the pursuit of learning, but have found my pleasure in horsemanship and sword-exercise, and now I don't come up to the wishes of my aged relatives and the officers. I am afraid I may not be able to discharge my duty in the great business *that I have entered on*; do you *again* consult Mencius for me." *On this*, Yen Yew went again to Tsow, and consulted Mencius. Mencius said, "It is so, but he may

not seek *a remedy* in others, *but only in himself*. Confucius said, 'When a prince dies, his successor entrusts the administration to the prime minister. He sips the congee. His face is of a deep black. He approaches the place *of mourning*, and weeps. Of all the officers and inferior ministers there is not one who will presume not to join in the lamentation, he setting them this example. What the superior man loves, his inferiors will be found to love exceedingly. The relation between superiors and inferiors is like that between the wind and grass. The grass must bend, when the wind blows upon it.' The business depends on the prince."

5. Yen Yew returned with this answer to his commission, and the prince said, "It is so. The matter does indeed depend on me." So for five months he dwelt in the shed, without issuing an order or a caution. All the officers and his relatives said, "He may be said to understand *the ceremonies*." When the time of interment arrived, from all quarters of the state, they came to witness it. Those who had come *from other states* to condole with him, were greatly pleased with the deep dejection of his countenance, and the mournfulness of his wailing and weeping.

III. 1. The duke Wan of T'ang asked *Mencius* about *the proper way of* governing a kingdom.

2. Mencius said, "The business of the people may not be remissly attended to. It is said in the Book of Poetry,

'In the day-light go and gather the grass,  
And at night twist your ropes ;  
Then get up quickly on the roofs ;—  
*Soon must we begin sowing again the grain.*'

3. "The way of the people is this.—If they have a certain livelihood, they will have a fixed heart. If they have not a certain livelihood, they have not a fixed heart. And if they have not a fixed heart, there is

nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them:—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

4. “Therefore, a ruler who is endowed with talents and virtue will be gravely complaisant and economical, showing a respectful politeness to his ministers, and taking from the people only in accordance with regulated limits.

5. “Yang Hoo said, ‘He who seeks to be rich will not be benevolent. He who wishes to be benevolent will not be rich.’

6. “The sovereign of the Hea dynasty enacted the fifty *mow* allotment, and the payment of a tax. The founder of the Yin enacted the seventy *mow* allotment, and the system of mutual aid. The founder of the Chow enacted the hundred *mow* allotment, and the share system. In reality, *what was paid* in all these was a tithe. The share system means mutual division. The aid system means mutual dependence.

7. “Lung said, ‘For regulating the lands, there is no better system than that of mutual aid, and none which is not better than that of taxing. By the tax system, the regular amount was fixed by taking the average of several years. In good years, when the grain lies about in abundance, much might be taken without its being oppressive, and the actual exaction would be small. But in bad years, the produce being not sufficient to repay the manuring of the fields, this system still requires the taking of the full amount. When the parent of the people causes the people to wear looks of distress, and, after the whole year’s toil, yet not to be able to nourish their parents, so that they proceed to borrowing to increase their means, till the old people

and children are found lying in the ditches and water-channels :—where, *in such a case*, is his parental relation to the people ?’

8. “As to the system of hereditary salaries, that is already observed in T’ang.”

9. “It is said in the Book of Poetry,

‘May the rain come down on our public field,  
And then upon our private fields!’

It is only in the system of mutual aid that there is a public field, and from this passage we perceive that even in the Chow dynasty this system has been recognized.

10. “Establish *ts’eang*, *seu*, *heo*, and *heaou*,—all those educational institutions,—for the instruction of the people. The name *ts’eang* indicates nourishing as its object; *heaou* indicates teaching; and *seu* indicates archery; By the Hea dynasty, the name *heaou* was used; by the Yin, that of *seu*; and by the Chow, that of *ts’eang*. As to the *heo*, they belonged to the three dynasties, and by that name. The object of them all is to illustrate the human relations. When those are thus illustrated by superiors, kindly feeling will prevail among the inferior people below.

11. “Should a real sovereign arise, he will certainly come and take an example *from you*; and thus you will be the teacher of the true sovereign.

12. “It is said in the Book of Poetry,

‘Although Chow was an old country,  
It received a new destiny.’

That is said with reference to king Wan. Do you practise those things with vigour, and you also will by them make new your kingdom.”

13. *The duke afterwards* sent Peih Chen to consult Mencius about the nine-squares system of dividing the land. Mencius said to him, “Since your prince, wishing to put in practice a benevolent government, has made choice of you and put you into this employment, you

must exert yourself to the utmost. Now, the first thing towards a benevolent government must be to lay down the boundaries. If the boundaries be not defined correctly, the division of the land into squares will not be equal, and the produce *available for* salaries will not be evenly distributed. On this account, oppressive rulers and impure ministers are sure to neglect this defining of the boundaries. When the boundaries have been defined correctly, the division of the fields and the regulation of allowances may be determined by you, sitting at your ease.

14. "Although the territory of T'ang is narrow and small, yet there must be in it men of a superior grade, and there must be in it country-men. If there were not men of a superior grade, there would be none to rule the country-men. If there were not country-men, there would be none to support the men of superior grade.

15. "I would ask you, in the remoter districts, observing the nine-squares division, to reserve one division to be cultivated on the system of mutual aid, and in the more central parts of the kingdom, to make the people pay for themselves a tenth part of their produce.

16. "From the highest officers down to the lowest, each one must have his holy field, consisting of fifty *mow*.

17. "Let the supernumerary males have their twenty-five *mow*.

18. "On occasions of death, or removal from one dwelling to another, there will be no quitting the district. In the fields of a district, those who belong to the same nine squares render all friendly offices to one another in their going out and coming in, aid one another in keeping watch and ward, and sustain one another in sickness. Thus the people are brought to live in affection and harmony.

19. "A square *le* covers nine squares of land, which nine squares contain nine hundred *mow*. The central square is the public field, and eight families, each having its private hundred *mow*, cultivate in common the public field. And not till the public work is finished, may they presume to attend to their private affairs. This is the way by which the country-men are distinguished *from those of a superior grade*.

20. "Those are the great outlines of the system. Happily to modify and adapt it depends on the prince and you."

IV. 1. There came from Ts'oo to T'ang one Heu Hing, who gave out that he acted according to the words of Shin-nung. Coming right to his gate, he addressed the duke Wan, saying, "A man of a distant region, I have heard that you, Prince, are practising a benevolent government, and I wish to receive a site for a house, and to become one of your people." The duke Wan gave him a dwelling-place. His disciples, amounting to several tens, all wore clothes of haircloth, and made sandals of hemp and wove mats for a living.

2. *At the same time*, Ch'in Seang, a disciple of Ch'in Leang, and his younger brother, Sin, with their plough-handles and shares on their backs, came from Sung to T'ang, saying, "We have heard that you, Prince, are putting into practice the government of the *ancient sages*, *showing that* you are likewise a sage. We wish to become the subjects of a sage."

3. When Ch'in Seang saw Heu Hing, he was greatly pleased with him, and, abandoning entirely whatever he had learned, became his disciple. Having an interview with Mencius, he related to him *with approbation* the words of Heu Hing to the following effect:—"The prince of T'ang is indeed a worthy prince. He has not yet heard, however the *real doctrines of antiquity*. Now, wise and able princes should cultivate the ground

equally and along with their people, and eat *the fruit of their labour*. They should prepare their own meals, morning and evening, while at the same time they carry on their government. But now, *the prince of Tang* has his granaries, treasuries, and arsenals, which is an oppressing of the people to nourish himself.—How can he be deemed a *real* worthy prince?”

4. Mencius said, “I suppose that Heu Hing sows grain and eats the produce. Is it not so?” “It is so,” was the answer. “I suppose *also* he weaves cloth, and wears his own manufacture. Is it not so?” “No. Heu wears clothes of haircloth.” “Does he wear a cap?” “He wears a cap.” “What kind of cap?” “A plain cap.” “Is it woven by himself?” “No. He gets it in exchange for grain.” “Why does Heu not weave it himself?” “That would injure his husbandry.” “Does Heu cook his food in boilers and earthenware pans, and does he plough with an iron share?” “Yes.” “Does he make those articles himself?” “No. He gets them in exchange for grain.”

5. *Mencius then said*, “The getting those various articles in exchange for grain, is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should such a thing be supposed? And moreover, why does not Heu act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble?” *Ch'in Seang replied*, “The business of the handicraftsman can by no means be carried on along with the business of husbandry.”

6. *Mencius resumed*, “Then, is it the government of the empire which alone can be carried on along with

the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, *whatever articles he can require* are ready to his hand, being produced by the various handicraftsmen:—if he must first make them for his own use, this way of doing would keep the whole empire running about upon the roads. Hence, there is the saying, ‘Some labour with their minds, and some labour with their strength. Those who labour with their minds govern others; those who labour with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them.’ This is a principle universally recognized.

7. “In the time of Yaou, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, made a universal inundation. Vegetation was luxuriant, and birds and beasts swarmed. The various kinds of grain could not be grown. The birds and beasts pressed upon men. The paths marked by the feet of beasts and prints of birds, crossed one another throughout the Middle kingdom. To Yaou alone this caused anxious sorrow. He raised Shun to office, and measures to regulate the disorder were set forth. Shun committed to Yih the direction of the fire to be employed, and Yih set fire to, and consumed, *the forests and vegetation on the mountains and in the marshes*, so that the birds and beasts fled away to hide themselves. Yu separated the nine streams, cleared the courses of the Tse and T’ah, and led them all to the sea. He opened a vent also for the Joo and Han, and regulated the course of the Hwae and Sze, so that they all flowed into the Keang. When this was done, it became possible for the people of the Middle kingdom to *cultivate the ground and* get food for themselves. During that time, Yu was eight years



away from his home, and though he thrice passed the door of it, he did not enter. Although he had wished to cultivate the ground, could he have done so?

8. "The Minister of agriculture taught the people to sow and reap, cultivating the five kinds of grain. When the five kinds of grain were brought to maturity, the people all enjoyed a comfortable subsistence. Now men possess a moral nature; but if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts. This was a subject of anxious solicitude to the sage *Shun*, and he appointed See to be the Minister of instruction, to teach the relations of humanity:—how, between father and son, there should be affection; between sovereign and minister, righteousness: between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity. The highly meritorious emperor said to him, 'Encourage them; lead them on; rectify them; straighten them; help them; give them wings:—thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them.' When the sages were exercising their solicitude for the people in this way, had they leisure to cultivate the ground?

9. "What Yaou felt giving him anxiety, was the not getting *Shun*. What *Shun* felt giving him anxiety was the not getting *Yu* and *Kaou-yaou*. But he whose anxiety is about his hundred *mow* not being properly cultivated, is a mere husbandman.

10. "The imparting by a man to others of his wealth, is called 'a kindness.' The teaching others what is good, is called 'the exercise of fidelity.' The finding a man who shall benefit the empire, is called 'benevolence.' Hence to give the empire to another man would be easy; to find a man who shall benefit the empire is difficult.

11. "Confucius said, 'Great indeed was Yaou as a sovereign. It is only heaven that is great, and only Yaou corresponded to it. How vast was his virtue The people could find no name for it. Princely indeed was Shun! How majestic was he, having possession of the empire, and yet seeming as if it were nothing to him!' In their governing the empire, were there no subjects on which Yaou and Shun employed their minds? There were subjects, only they did not employ their minds on the cultivation of the ground.

12. "I have heard of men using *the doctrines of* our great land to change barbarians, but I have never yet heard of any being changed by barbarians. Ch'in Leang was a native of Ts'oo. Pleased with the doctrines of Chow-kung and Chung-ne, he came northwards to the Middle kingdom and studied them. Among the scholars of the northern regions, there were perhaps none who excelled him. He was what you call a scholar of high and distinguished qualities. You and your brother followed him some tens of years, and when your master died, you have forthwith turned away from him.

13. "Formerly, when Confucius died, after three years had elapsed, his disciples collected their baggage, and prepared to return to their several homes. But on entering to take their leave of Tsze-kung, as they looked towards one another, they wailed, till they all lost their voices. After this they returned to their homes, but Tsze-kung went back, and built a house for himself on the altar-ground, where he lived alone *other* three years, before he returned home. On another occasion, Tsze-hea, Tsze-chang, and Tsze-yew, thinking that Yew Jo resembled the sage, wished to render to him the same observances which they had rendered to Confucius. They tried to force the disciple Tsang to join with them, but he said, 'This may not be done

What has been washed in the waters of the Keang and Han, and bleached in the autumn sun:—how glistening is it! Nothing can be added to it.

14. "Now here is this shriek-tongued barbarian of the south, whose doctrines are not those of the ancient kings. You turn away from your master and become his disciple. Your conduct is different indeed from that of the philosopher Tsang.

15. "I have heard of *birds* leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys.

16. "In the Praise-songs of Loo it is said,

'He smote the barbarians of the west and north,  
He punished King and Seu.'

Thus Chow-kung would be sure to smite them, and you become their disciple again; it appears that your change is not good."

17. *Ch'in Seang* said, "If Heu's doctrines were followed, then there would not be two prices in the market, nor any deceit in the kingdom. If a boy of five cubits were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with *bundles of* hemp and silk, being of the same weight; with the different hanks of grain, being the same in quantity; and with shoes which were of the same size."

18. *Mencius* replied, "It is the nature of things to be of unequal quality. Some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the empire into confusion. If large shoes and small shoes were of the same price, who would make them? For people to follow the doctrines of Heu, would be for them to lead one another on to practise deceit. How can they avail for the government of a State?"

V. 1. The Mihist, E Che, sought, through Seu Peih, to see Mencius. Mencius said, "I indeed wish to see him, but at present I am still unwell. When I am better, I will myself go and see him. E need not come here *again*."

2. Next day, *E Che* again sought to see Mencius. Mencius said, "To day I am able to see him. But if I do not correct his errors, the *true* principles will not be fully evident. Let me first correct him. I have heard that E is a Mihist. Now Mih considers that in the regulation of funeral matters a spare simplicity should be the rule. E thinks with *Mih's doctrines* to change the *customs* of the empire;—how does he regard them as if they were wrong, and not honour them? Notwithstanding his views, E buried his parents in a sumptuous manner, and so he served them in the way which *his doctrines* discountenance."

3. The disciple Seu informed E of these remarks. E said, "*Even according to the principles of the learned, we find that the ancients acted towards the people, 'as if they were watching over an infant.'* What does this expression mean? To me it sounds that we are to love *all* without difference of degree; but the manifestation of *love* must begin with our parents." Seu reported this reply to Mencius, who said, "Now, does E really think that a man's affection for the child of his brother is *merely* like his affection for the infant of a neighbour? What is to be laid hold of in that *expression* is simply this:—that if an infant crawling about is about to fall into a well, it is no crime in the infant. Moreover, Heaven gives birth to creatures in such a way that they have one root, and E makes them to have two roots. This is the cause of *his error*."

4 "And, in the most ancient times, there were some who did not inter their parents. When their parents died, they took them up and threw them into some

water-channel. Afterwards, when passing by them, *they saw* foxes and wild-cats devouring them, and flies and gnats biting at them. The perspiration started out upon their foreheads, and they looked away, unable to bear the sight. It was not on account of other people that this perspiration flowed. The emotions of their hearts affected their faces and eyes, and instantly they went home, and came back with baskets and spades and covered the bodies. If *the covering them thus* was indeed right, you may see that the filial son and virtuous man, in interring *in a handsome manner* their parents, act according to a proper rule."

5. The disciple Seu informed E of what Mencius had said. E was thoughtful for a short time, and then said, "He has instructed me."

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## BOOK III.

### T'ANG WAN KUNG. PART II.

CHAPTER I. 1. Ch'in Tae said to *Mencius*, "In not *going to wait* upon any of the princes, you seem to me to be standing on a small point. If now you were once to wait upon them, the result might be so great that you would make one of them emperor, or, if smaller, that you would make one of them chief of all the other princes. Moreover, the History says, 'By bending *only* one cubit, you make eight cubits straight.' It appears to me like a thing which might be done."

2. Mencius said, "Formerly the duke King of Ts'e,

once when he was hunting, called his forester to him by a flag. *The forester* would not come, *and the duke* was going to kill him. *With reference to this incident, Confucius said*, 'The determined officer never forgets *that his end may be* in a ditch or stream; the brave officer never forgets that he may lose his head.' What was it *in the forester* that Confucius thus approved? He approved his not going to *the duke*, when summoned by the article which was not appropriate to him. If one go to see *the princes* without waiting to be invited, what can be thought of him?

3. "Moreover, *that sentence*, 'By bending *only* one cubit, you make eight cubits straight,' is spoken with reference to the gain *that may be got*. If gain be the object, then, if it can be got by bending eight cubits to make one cubit straight, may we likewise do that?

4. "Formerly, the officer Chaou Keen made Wang Leang act as charioteer for his favourite He, when, in the course of a whole day, they did not get a single bird. The favourite He reported this result, saying, 'He is the poorest charioteer in the world.' Some one told this to Wang Leang, who said, 'I beg leave to *try* again.' By dint of pressing, this was accorded to him, when in one morning they got ten birds. The favourite, reporting this result, said, 'He is the best charioteer in the world.' Keen said, 'I will make him always drive your carriage for you.' When he told Wang Leang so, *however*, Leang refused, saying, 'I *drove* for him, strictly observing the proper rules for driving, and in the whole day he did not get one *bird*. I *drove* for him so as deceitfully to intercept *the birds*, and in one morning he got ten. It is said in the Book of Poetry,

*There is no failure in the management of their horses;*

*The arrows are discharged surely, like the blows of an axe.*

I am not accustomed to drive for a mean man. I beg leave to decline the office.'

5. "*Thus* this charioteer even was ashamed to bend improperly to the will of *such an* archer. Though, by bending to it, they would have caught birds and animals enow to form a hill, he would not do so. If I were to bend my principles and follow those *princes*, of what kind would my conduct be? And you are wrong. Never has a man who has bent himself been able to make others straight."

II. 1. King Ch'un said to *Mencius*, "Are not Kung-sun Yen and Chang E really great men? Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the empire."

2. Mencius said, "How can such men be great men? Have you not read the Ritual *Usages*?—'At the capping of a young man, his father admonishes him. At the marriage of a young woman, her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words, *You are going to your home. You must be respectful; you must be careful. Do not disobey your husband.*' Thus, to look upon compliance as their correct course is the rule for women.

3. "To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world; when he obtains his desire *for office*, to practise his principles for the good of the people; and when that desire is disappointed, to practise them alone; to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend:—these characteristics constitute the great man."

III. 1. Chow Seaou asked *Mencius* saying, "Did su-

perior men of old time take office?" Mencius replied, "They did. The Record says, 'If Confucius was three months without *being employed by some* sovereign, he looked anxious and unhappy. When he passed from the boundary of a State, he was sure to carry with him his proper gift of introduction.' Kung-ming E said, 'Among the ancients, if an officer was three months unemployed by a sovereign, he was condoled with.'"

2. *Seaou* said, "Did not this condoling, on being unemployed by a sovereign, show a too great urgency?"

3. *Mencius* answered, "The loss of his place to an officer is like the loss of his kingdom to a prince. It is said in the Book of Rites, 'A prince ploughs himself, and is assisted *by the people*, to supply the millet *for sacrifice*. His wife keeps silk-worms, and unwinds their cocoons, to make the garments *for sacrifice*.' If the victims be not perfect, the millet not pure, and the dress not complete, he does not presume to sacrifice. 'And the scholar who, *out of office*, has no *holy* field, in the same way, does not sacrifice.' The victims for slaughter, the vessels, and the garments, not being all complete, he does not presume to sacrifice, and then neither may he dare to feel happy.' Is there not here sufficient ground also for condolence?"

4. *Seaou* again asked, "What was the meaning of *Confucius*' always carrying his proper gift of introduction with him, when he passed over the boundaries of the State where he had been?"

5. "An officer's being in office," was the reply, "is like the ploughing of a husbandman. Does a husbandman part with his plough, because he goes from one State to another?"

6. *Seaou* pursued, "The kingdom of Tsin is one, as well as others, of official employments, but I have not heard of any being thus earnest about being in office. If there should be this urgency about being in office,



why does a superior man make any difficulty about the taking it?" *Mencius* answered, "When a son is born, what is desired for him is that he may have a wife; when a daughter is born, what is desired for her is that she may have a husband. This feeling of the parents is possessed by all men. If *the young people*, without waiting for the orders of their parents, and the arrangements of the go-between, shall bore holes to steal a sight of each other, or get over the wall to be with each other, then their parents and all other people will despise them. The ancients did indeed always desire to be in office, but they also hated being so by any improper way. To go to *get office* by an improper way is of a class with *young people's* boring holes."

IV. 1. Pang Kang asked *Mencius*, saying, "Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?" *Mencius* replied, "If there be not a proper ground *for taking it*, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the empire from Yaou is not to be considered excessive. Do you think it was excessive?"

2. *Kang* said, "No. But for a scholar *performing* no service to receive his support notwithstanding, is improper."

3. *Mencius* answered, "If you do not have an intercommunication of the productions of labour, and an interchange of *men's* services, so that *one from his* overplus may supply the deficiency *of another*, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here now is a man, who, at home, is filial, and abroad, respectful to his elders; who

watches over the principles of the ancient kings, awaiting *the rise of* future learners:—and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright, and slight him who practises benevolence and righteousness?”

4. *Pang Kang* said, “The aim of the carpenter and carriage-wright, is *by their trades* to seek for a living. Is it also the aim of the superior man in his practice of principles thereby to seek for a living?” “What have you to do,” returned *Mencius*, “with his purpose? He is of service to you. He deserves to be supported, and should be supported. And *let me ask*,—Do you remunerate a man’s intention, or do you remunerate his service.” *To this Kang* replied, “I remunerate his intention.”

5. *Mencius* said, “There is a man here, who breaks your tiles, and draws *unsightly* figures on your walls;—his purpose may be thereby to seek for his living, but will you indeed remunerate him?” “No,” said *Kang*; and *Mencius* then concluded, “That being the case, it is not the purpose which you remunerate, but the work done.”

V. 1. Wan Chang asked *Mencius*, saying, “Sung is a small State. *Its ruler* is now setting about to practise the *true* royal government, and Ts’e and Ts’oo hate and attack him. What in this case is to be done?”

2. *Mencius* replied, “When T’ang dwelt in Po, he adjoined to *the state of* Ko, the chief of which was living in a dissolute state and neglecting *his proper* sacrifices. T’ang sent messengers to inquire why he did not sacrifice. He replied, ‘I have no means of supplying the *necessary* victims.’ On *this*, T’ang caused oxen and sheep to be sent to him, but he ate them, and still continued not to sacrifice. T’ang again sent messengers to ask him the same question as before, when he replied, ‘I have no means of obtaining the *necessary*

millet.' *On this*, T'ang sent the mass of the people of Po to go and till the ground for him, while the old and feeble carried their food to them. The chief of Ko led his people to intercept those who were thus charged with wine, cooked rice, millet, and paddy, and took their stores from them, while they killed those who refused to give them up. There was a boy who had some millet and flesh for the labourers, who was thus slain and robbed. What is said in the Book of History, 'The chief of Ko behaved as an enemy to the provision-carriers,' has reference to this.

3. "Because of his murder of this boy, *T'ang* proceeded to punish him. All within the four seas said, 'It is not because he desires the riches of the empire, but to avenge a common man and woman.'

4. "When T'ang began his work of executing justice, he commenced with Ko, and *though* he punished eleven *princes*, he had not an enemy in the empire. When he pursued his work in the east, the rude tribes in the west murmured. So did those on the north, when he was engaged in the south. Their cry was—'Why does he make us last.' *Thus*, the people's longing for him was like their longing for rain in a time of great drought. The frequenters of the markets stopped not. Those engaged in weeding *in the fields* made no change *in their operations*. While he punished their rulers, he consoled the people. *His progress* was like the falling of opportune rain, and the people were delighted. It is said in the Book of History, 'We have waited for our prince. When our prince comes, we may escape from the punishments *under which we suffer*.'

5. "There being some who would not become the subjects of *Chow*, king *Woo* proceeded to punish them on the east. He gave tranquillity to their people, who *welcomed him* with baskets full of their black and yel-

low silks, *saying*—"From henceforth we shall serve the sovereign of *our dynasty of Chow*, that we may be made happy by him." So they joined themselves, as subjects, to the great city of Chow. Thus, the men of station of *Shang* took baskets full of black and yellow silks to meet the men of station of *Chow*, and the lower classes of the one met those of the other, with baskets of rice and vessels of congee. *Woo* saved the people from the midst of fire and water, seizing only their oppressors, *and destroying them.*"

6. "In the Great Declaration it is said, 'My power shall be put forth, and invading the territories of *Shang*, I will seize the oppressor. I will put him to death to punish him:—so shall the greatness of my work appear, more glorious than that of *T'ang*.'

7. "*Sung* is not, as you say, practising *true* royal government, and so forth. If it were practising royal government, all within the four seas would be lifting up their heads, and looking for *its prince*, wishing to have him for their sovereign. Great as *Ts'e* and *Ts'oo* are, what would there be to fear from them?"

VI. 1. Mencius said to *Tae Puh-shing*, "I see that you are desiring your king to be virtuous, and I will plainly tell you *how he may be made so*. Suppose that there is a great officer of *Ts'oo* here, who wishes his son to learn the speech of *Ts'e*. Will he in that case employ a man of *Ts'e* as his tutor, or a man of *Ts'oo*?" "He will employ a man of *Ts'e* to teach him," said *Puh-shing*. *Mencius* went on, "If *but* one man of *Ts'e* be teaching him, and there be a multitude of men of *Ts'oo* continually shouting out about him, although *his father* beat him every day, wishing him to learn the speech of *Ts'e*, it will be impossible for him to do so. But in the same way, if he were to be taken and placed for several years in *Chwang* or *Yoh*, though *his father* should beat him, wishing him to speak the language of *Ts'oo* it would be impossible for him to do so.

2. "You supposed that See Keu-chow was a scholar of virtue, and you have got him placed in attendance on the king. Suppose that all in attendance on the king, old and young, high and low, were See Keu-chows, whom would the king have to do evil with? And suppose that all in attendance on the king, old and young, high and low, are not See Keu-chows, whom will the king have to do good with? What can one See Keu-chow do alone for the king of Sung?"

VII. 1. Kung-sun Chow asked *Mencius*, saying, "What is the point of righteousness involved in your not going to see the princes?" *Mencius* replied, "Among the ancients, if one had not been a minister in a State, he did not go to see *the sovereign*."

2. "Twan Kan-muh leaped over his wall to avoid the prince. See Lew shut his door, and would not admit the prince. These two, however, *carried their scrupulosity* to excess. When a prince is urgent, it is not improper to see him."

3. "Yang Ho wished to get Confucius to go to see him, but disliked doing so by any want of propriety. *As it is the rule, therefore, that* when a great officer sends a gift to a scholar, if the latter be not at home to receive it, he must go to the *officer's* to pay his respects, Yang Ho watched when Confucius was out, and sent him a roasted pig. Confucius, in his turn, watched when Ho was out, and went to pay his respects to him. At that time, Yang Ho had taken the initiative;—how could *Confucius* decline *going* to see him?"

4. "The philosopher Tsang said, 'They who shrug up their shoulders, and laugh in a flattering way, toil harder than the summer *labourer in the fields*.' Tsze-loo said, 'There are those who talk with people with whom they have no *great community of feeling*. If you look at their countenances, they are full of blushes. I do not *desire* to know such persons.' By considering

these *remarks*, the *spirit* which the superior man nourishes may be known."

VIII. 1. Tae Ying-che said to *Mencius*, "I am not able at present and immediately to do with the levying of a tithe *only*, and abolishing the duties charged at the passes and in the markets. With your leave I will lighten, however, both the tax and the duties, until next year, and will then make an end of them. What do you think of such a course?"

2. *Mencius* said, "Here is a man, who every day appropriates some of his neighbour's strayed fowls. Some one says to him, 'Such is not the way of a good man;' and he replies, 'With your leave I will diminish my appropriations, and will take only one fowl a month, until next year, when I will make an end of the practice.'

3. "If you know that the thing is unrighteous, then use all dispatch in putting an end to it:—why wait till next year?"

IX. 1. The disciple Kung-too said to *Mencius*, "Master, the people beyond *our school* all speak of you as being fond of disputing. I venture to ask whether it be so." *Mencius* replied, "Indeed, I am not fond of disputing, but I am compelled to do it.

2. "A long time has elapsed since this world *of men* received its being, and there has been *along its history* now a period of good order, and now a period of confusion.

3. In the time of Yaou, the waters, flowing out of their channels, inundated the Middle kingdom. Snakes and dragons occupied it, and the people had no place where they could settle themselves. In the low grounds they made nests for themselves, and in the high grounds they made caves. It is said in the Book of History, 'The waters in their wild course warned me.' Those 'waters in their wild course' were the waters of the great inundation.

4. "*Shun* employed Yu to reduce the waters to order. Yu dug open *their obstructed channels*, and conducted them to the sea. He drove away the snakes and dragons, and forced them into the grassy marshes. *On this*, the waters pursued their course through the country, even the waters of the Keang, the Hwae, the Ho, and the Han, and the dangers and obstructions which they had occasioned were removed. The birds and beasts which had injured the people *also* disappeared, and after this men found the plains *available for them*, and occupied them.

5. "After the death of Yaou and Shun, the principles that mark sages fell into decay. Oppressive sovereigns arose one after another, who pulled down houses to make ponds and lakes, so that the people *knew* not where they could rest in quiet, and threw fields out of cultivation to form gardens and parks, so that the people could not get clothes and food. *Afterwards*, corrupt speakings and oppressive deeds became more rife; gardens and parks, ponds and lakes, thickets and marshes, became more numerous, and birds and beasts swarmed. By the time of Chow, the empire was again in a state of great confusion.

6. "Chow-kung assisted king Woo, and destroyed Chow. He smote Yen, and after three years put its sovereign to death. He drove Fei-leen to a corner by the sea, and slew him. The States which he extinguished amounted to fifty. He drove far away also the tigers, leopards, rhinoceroses, and elephants;—and the empire was greatly delighted. It is said in the Book of History, 'Great and splendid were the plans of king Wan! Greatly were they carried out by the energy of king Woo! They are for the assistance and instruction of us who are of an after day. They are all in principle correct, and deficient in nothing.'

7. "*Again* the world fell into decay, and principles

faded away. Perverse speakings and oppressive deeds waxed rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.

8. "Confucius was afraid, and made the 'Spring and Autumn.' What the 'Spring and Autumn' contains are matters proper to the emperor. On this account Confucius said, 'Yes! It is the Spring and Autumn which will make men know me, and it is the Spring and Autumn which will make men condemn me.'

9. "*Once more*, sage emperors cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Choo and Mih Teih fill the empire. *If you listen to* people's discourses throughout it, *you will find that* they have adopted the views either of Yang or of Mih. Now, Yang's principle is—'each one for himself,' which does not acknowledge *the claims of* the sovereign. Mih's principle is—'to love all equally,' which does not acknowledge *the peculiar affection due to* a father. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming E said, 'In their kitchens, there is fat meat. In their stables, there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.' If the principles of Yang and Mih are not stopped, and the principles of Confucius not set forth, then those perverse speakings will delude the people, and stop up *the path* of benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another.

10. "I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mih. I drive away their li



centious expressions, so that such perverse speakers may not be able to show themselves. *Their delusions* spring up in men's minds, and do injury to their practice of affairs. Shown in their practice of affairs, they are pernicious to their government. When sages shall rise up again, they will not change my words.

11. "In former times, Yu repressed the vast waters of *the inundation*, and the empire was reduced to order. Chow-kung's achievements extended even to the barbarous tribes of the west and north, and he drove away all ferocious animals, and the people enjoyed repose. Confucius completed the 'Spring and Autumn,' and rebellious ministers and villainous sons were struck with terror.

12. "It is said in the Book of Poetry,

'He smote the barbarians of the west and north;  
He punished King and Seu;  
And no one dared to resist us.'

These father-deniers and king-deniers would have been smitten by Chow-kung.

13. "I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions and banish away their licentious expressions;—and thus to carry on the work of the three sages. Do I do so because I am fond of disputing? I am compelled to do it.

14. "Whoever is able to oppose Yang and Mih is a disciple of the sages."

X. 1. K'wang Chang said to *Mencius*, "Is not Ch'an Chung a man of true self-denying purity? He was living in Woo-ling, and for three days was without food, till he could neither hear nor see. Over a well there grew a plum tree, the fruit of which had been more than half-eaten by worms. He crawled to it, and tried to eat *some of the fruit*, when, after swallowing three mouthfuls, he recovered his sight and hearing."

2. Mencius replied, "Among the scholars of Ts'e, I must regard Chung as the thumb *among the fingers*. But still, where is the self-denying purity *he pretends to*? To carry out the principles which he holds, one must become an earth-worm, for so only can it be done.

3. "Now, an earthworm eats the dry mould above, and drinks the yellow spring below. Was the house in which Chung dwells built by a Pih-e? or was it built by a robber like Chih? Was the millet which he eats planted by a Pih-e? or was it planted by a robber like Chih? These are things which cannot be known."

4. "But," said *Chang*, "what does that matter? He himself weaves sandals of hemp, and his wife twists hempen threads, to barter them."

5. Mencius rejoined, "Chung belongs to an ancient and noble family of Ts'e. His elder brother Tae received from Ko a revenue of 10,000 *chung*, but he considered his brother's emolument to be unrighteous, and would not eat of it, and in the same way he considered his brother's house to be unrighteous, and would not dwell in it. Avoiding his brother and leaving his mother, he went and dwelt in Woo-ling. One day afterwards, he returned *to their house*, when it happened that some one sent his brother a present of a live goose. He, knitting his eye-brows, said, 'What are you going to use that cackling thing for?' By-and-by his mother killed the goose, and gave him some of it to eat. Just then his brother came into the house, and said, 'It's the flesh of that cackling thing,' upon which he went out and vomited it.

6. "Thus, what his mother gave him he would not eat, but what his wife gives him he eats. He will not dwell in his brother's house, but he dwells in Woo-ling. How can he in such circumstances complete the style of life which he professes? With such principles as Chung holds, a man must be an earth-worm, and then he can carry them out."

## BOOK IV.

## LE LOW. PART I.

CHAPTER I. 1. Mencius said, "The power of vision of Le Low, and skill of hand of Kung-shoo, without the compass and square, could not form squares and circles. The acute ear of the music-master K'wang, without the pitch-tubes, could not determine correctly the five notes. The principles of Yaou and Shun, without a benevolent government, could not secure the tranquil order of the empire.

2. "There are now *princes* who have benevolent hearts, and a reputation for benevolence, while yet the people do not receive any benefits from them, nor will they leave any example to future ages;—all because they do not put into practice the ways of the ancient kings.

3. "Hence we have the saying:—'Virtue alone is not sufficient for the exercise of government; laws alone cannot carry themselves into practice.'

4. "It is said in the Book of Poetry,  
'Without transgression, without forgetfulness,  
Following the ancient canons.'

Never has any one fallen into error, who followed the laws of the ancient kings.

5. "When the sages had used the vigour of their eyes, they called in to their aid the compass, the square, the level, and the line, to make things square, round, level, and straight:—the use of the *instruments* is inexhaustible. When they had used their power of hear-

ing to the utmost, they called in the pitch-tubes to their aid to determine the five notes:—the use of those *tubes* is inexhaustible. When they had exerted to the utmost the thoughts of their hearts, they called in to their aid a government that could not endure to witness the sufferings of men:—and their benevolence overspread the empire.

6. “Hence we have the saying:—‘To raise a thing high, we must begin from *the top of* a mound or a hill; to dig to a *great* depth, we must commence in *the low ground of* a stream or a marsh.’ Can he be pronounced wise, who, in the exercise of government, does not proceed according to the ways of the former kings?

7. “Therefore only the benevolent ought to be in high stations. When a man destitute of benevolence is in a high station, he thereby disseminates his wickedness among all *below him*.

8. “When the prince has no principles by which he examines *his administration*, and his ministers have no laws by which they keep themselves *in the discharge of their duties*, then in the court obedience is not paid to principle, and in the office obedience is not paid to rule. Superiors violate the laws of righteousness, and inferiors violate the penal laws. It is only by a fortunate chance that a kingdom in such a case is preserved.

9. “Therefore it is said, ‘It is not the exterior and interior walls being incomplete, and the supply of weapons offensive and defensive not being large, which constitutes the calamity of a kingdom. It is not the cultivable area not being extended, and stores and wealth not being accumulated, which occasions the ruin of a kingdom.’ When superiors do not observe the rules of propriety, and inferiors do not learn, then seditious people spring up, and *that kingdom* will perish in no time.

10. “It is said in the Book of Poetry,

‘When such an overthrow of *Chow* is being produced by Heaven,

Be not ye so much at your ease !

11. ‘At your ease ;’—that is, dilatory.

12. “And so dilatory may *those officers* be deemed, who serve their prince without righteousness, who take office and retire from it without regard to propriety, and who in their words disown the ways of the ancient kings.

13. “Therefore it is said, ‘To urge one’s sovereign to difficult achievements may be called showing respect for him. To set before him what is good and repress his perversities, may be called showing reverence for him. *He who does not do these things, saying to himself,—My sovereign is incompetent to this, may be said to play the thief with him.*’”

II. 1. Mencius said, “The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited.

2. “He who as a sovereign would perfectly discharge the duties of a sovereign, and he who as a minister would perfectly discharge the duties of a minister, have only to imitate—the one Yaou, and the other Shun. He who does not serve his sovereign as Shun served Yaou, does not respect his sovereign, and he who does not rule his people as Yaou ruled his, injures his people.

3. “Confucius said, ‘There are but two courses, *which can be pursued*, that of virtue and its opposite.’

4. “*A sovereign who carries the oppression of his people to the highest pitch, will himself be slain, and his kingdom will perish. If one stop short of the highest pitch, his life will notwithstanding be in danger, and his kingdom will be weakened. He will be styled ‘The dark,’ or ‘The cruel,’ and though he may have filial sons and affectionate grandsons, they will not be able in a hundred generations to change the designation.*

5. "This is what is intended in the words of the Book of Poetry,

'The beacon of Yin was not remote,

It was in the time of the sovereign of Hea.'"

III. 1. Mencius said, "It was by benevolence that the three dynasties gained the empire, and by not being benevolent that they lost it.

2. "It is by the same means that the decaying and flourishing, the preservation and perishing of States are determined.

3. "If the emperor be not benevolent, he cannot preserve the empire *from passing from him*. If the sovereign of a State be not benevolent, he cannot preserve his kingdom. If a high noble or great officer be not benevolent, he cannot preserve his ancestral temple. If a scholar or common man be not benevolent, he cannot preserve his four limbs.

4. "Now they hate death and ruin, and yet delight in being not benevolent;—this is like hating to be drunk, and yet being strong to *drink* wine."

IV. 1. Mencius said, "If a man love others, and no *responsive attachment* is shown to him, let him turn inwards and examine his own benevolence. If he *is trying to* rule others, and his government is unsuccessful, let him turn inwards and examine his wisdom. If he treats others politely, and they do not return his politeness, let him turn inwards and examine his own *feeling of respect*.

2. "When we do not, by what we do, realize *what we desire*, we must turn inwards, and examine ourselves in every point. When a man's person is correct, the whole empire will turn to him *with recognition and submission*.

3. "It is said in the Book of Poetry,

'Be always studious to be in harmony with the ordinances of God,

And you will obtain much happiness.'"

V. Mencius said, "People have this common saying, —'The empire, the State, the family.' The root of the empire is in the State. The root of the State is in the family. The root of the family is in the person *of its head*."

VI. Mencius said, "The administration of government is not difficult;— it lies in not offending the great families. He whom the great families affect, will be affected by the whole State, and he whom *any* one State affects, will be affected by the whole empire. When this is the case, such an one's virtue and teachings will spread over all within the four seas like the rush of water."

VII. 1. Mencius said, "When right government prevails in the empire, *princes of* little virtue are submissive to *those of* great, and *those of* little worth, to those of great. When bad government prevails in the empire, *princes of* small power are submissive to those of great, and the weak to the strong. Both these cases are *the rule of* Heaven. They who accord with Heaven are preserved, and they who rebel against Heaven perish.

2. "The duke King of Ts'e said, 'Not to be able to command others, and at the same time to refuse to receive their commands, is to cut one's-self off from all intercourse with others.' His tears flowed forth while he gave his daughter to be married to *the prince of Woo*.

3. "Now the small States imitate the large, and yet are ashamed to receive their commands. This is like a scholar's being ashamed to receive the commands of his master.

4. "For a prince who is ashamed of this, the best plan is to imitate king Wan. Let one imitate king Wan, and in five years, if his State be large, or in seven years, if it be small, he will be sure to give laws to the empire.

5. "It is said in the Book of Poetry,  
 'The descendants of *the emperors of the Shang dynasty*,  
 Are in number more than hundreds of thousands,  
 But, God having passed His decree,  
 They are all submissive to Chow.  
 They are submissive to Chow,  
 Because the decree of Heaven is not unchanging.  
 The officers of Yin, admirable and alert,  
 Pour out the libations, and assist in the capital of  
*Chow.*'

Confucius said, '*As against so benevolent a sovereign, they could not be deemed a multitude.*' Thus, if the prince of a State love benevolence, he will have no opponent in all the empire.

6. "Now they wish to have no opponent in all the empire, but they *do not seek to attain this* by being benevolent. This is like a man laying hold of a heated substance, and not having *first wetted his hands*. It is said in the Book of Poetry,

'Who can take up a heated substance,  
 Without wetting *his hands*?' "

VIII. 1. Mencius said, "How is it possible to speak with those *princes* who are not benevolent? Their perils they count safety, their calamities they count profitable, and they have pleasure in the things by which they perish. If it were possible to talk with them who so violate benevolence, how could we have such destruction of kingdoms and ruin of families?"

2. "There was a boy singing,

'When the water of the Ts'ang-lang is clear,  
 It does to wash the strings of my cap;  
 When the water of the Ts'ang-lang is muddy,  
 It does to wash my feet.'

3. "Confucius said, 'Hear what he sings, my children. When clear, then he will wash his cap-strings,



and when muddy, he will wash his feet with it. This *different application* is brought *by the water* on itself.

4. "A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. A kingdom must first smite itself, and then others will smite it.

5. "This is illustrated in the passage of the T'ae Kea, 'When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live.' "

IX. 1. Mencius said, "Kee and Chow's losing the empire, arose from their losing the people, and to lose the people means to lose their hearts. There is a way to get the empire:—get the people, and the empire is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike.

2. "The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness.

3. "Accordingly, *as* the otter aids the deep waters, driving the fish into them, and the hawk aids the thickets, driving the little birds to them, *so* Kee and Chow aided T'ang and Woo, driving the people to them.

4. "If among the present sovereigns of the empire, there were one who loved benevolence, all the *other* princes would aid him, by driving *the people to him*. Although he wished not to become emperor, he could not avoid becoming so.

5. "The case of *one of* the present princes wishing to become emperor, is like the having to seek mugwort for three years old, to cure a seven years' sickness. If it have not been kept in store, the patient may all his life not get it. If the princes do not set their wills on benevolence, all their days will be in sorrow and disgrace, and they will be involved in death and ruin.

6. "This is illustrated by what is said in the Book of Poetry,

‘How *otherwise* can you improve *the empire* ?

You will only with it go to ruin.’ ”

X. 1. Mencius said, “With those who do violence to themselves it is impossible to speak. With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what we mean by doing violence to one’s-self. To *say*—‘I am not able to dwell in benevolence or pursue the path of righteousness,’ is what we mean by throwing one’s-self away.

2. Benevolence is the tranquil habitation of man, and righteousness is his straight path.

3. “Alas for them, who leave the tranquil dwelling empty, and do not reside in it, and who abandon the right path and do not pursue it!”

XI. Mencius said, “The path of *duty* lies in what is near, and men seek for it in what is remote. The work of *duty* lies in what is easy, and men seek for it in what is difficult. If each man would love his parents and show the due respect to his elders, the whole empire would enjoy tranquillity.”

XII. 1. Mencius said, “When those occupying inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign:—if one is not trusted by his friends, he will not obtain the confidence of his sovereign. There is a way of being trusted by one’s friends:—if one do not serve his parents so as to make them pleased, he will not be trusted by his friends. There is a way to make one’s parents pleased;—if one, on turning his thoughts inwards finds a want of sincerity, he will not give pleasure to his parents. There is a way to the attainment of sincerity in one’s-self:—if a man do not un-

derstand what is good, he will not attain sincerity in himself.

2. "Therefore, sincerity is the way of Heaven. To think *how* to be sincere is the way of man.

3. "Never has there been one possessed of complete sincerity, who did not move others. Never has there been one who had not sincerity who was able to move others."

XIII. 1. Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea. When he heard of the rise of king Wan, he roused himself, and said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' Tae-kung, that he might avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of king Wan, he roused himself, and said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.'"

2. "Those two old men were the greatest old men of the empire. When they came to follow king Wan, it was the fathers of the empire coming to follow him. When the fathers of the empire joined him, how could the sons go to *any others*?"

3. "Were any of the princes to practise the government of king Wan, within seven years, he would be sure to be giving laws to the empire."

XIV. 1. Mencius said, "K'ew acted as chief officer to the head of the Ke family, whose *evil* ways he was unable to change, while he exacted from the people double the grain formerly paid. Confucius said, 'He is no disciple of mine. Little children, beat the drum and assail him.'"

2. "Looking at the subject from this case, *we perceive that* when a prince was not practising benevolent government, all *his ministers* who enriched him were

rejected by Confucius:—how much more *would he have rejected* those who are vehement to fight for their *prince*! When contentions about territory are the ground on which they fight, they slaughter men, till the fields are filled with them. When some struggle for a city is the ground on which they fight, they slaughter men till the city is filled with them. This is what is called ‘leading on the land to devour human flesh.’ Death is not enough for such a crime.

3. “Therefore, those who are skilful to fight should suffer the highest punishment. Next to them *should be punished* those who unite the princes in leagues; and next to them, those who take in grassy commons, imposing the cultivation of the ground *on the people*.”

XV. 1. Mencius said, “Of all the parts of a man’s body there is none more excellent than the pupil of the eye. The pupil cannot *be used* to hide a man’s wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull.

2. “Listen to a man’s words and look at the pupil of his eye. How can a man conceal his character?”

XVI. Mencius said, “The respectful do not despise others. The economical do not plunder others. The prince who treats men with despite and plunders them, is only afraid that they may not prove obedient to him:—how can he be regarded as respectful or economical? How can respectfulness and economy be made out of tones of the voice, and a smiling manner?”

XVII. 1. Shun-yu K’wan said, “Is it the rule that males and females shall not allow their hands to touch in giving or receiving any thing?” Mencius replied, “It is the rule.” K’wan asked, “If a man’s sister-in-law be drowning, shall he rescue her with his hand?” Mencius said, “He who would not so rescue a drowning woman is a wolf. For males and females not to

allow their hands to touch in giving and receiving is the *general* rule; when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency."

2. *K'wan* said "The whole empire is drowning. How strange it is that you will not rescue it!"

3. *Mencius* answered, "A drowning empire must be rescued with right principles, as a drowning sister-in-law has to be rescued with the hand. Do you wish me to rescue the empire with my hand?"

XVIII. 1. Kung-sun Ch'ow said, "Why is it that the superior man does not *himself* teach his son?"

2. Mencius replied, "The circumstances of the case forbid its being done. The teacher must inculcate what is correct. When he inculcates what is correct, and his lessons are not practised he follows them up with being angry. When he follows them up with being angry, then, contrary to what should be, he is offended with his son. *At the same time, the pupil says,* 'My master inculcates on me what is correct, and he himself does not proceed in a correct path.' The result of this is, that father and son are offended with each other. When father and son come to be offended with each other, the case is evil.

3. "The ancients exchanged sons, and one taught the son of another.

4. "Between father and son, there should be no reproving admonitions to what is good. Such reproofs lead to alienation, and than alienation there is nothing more inauspicious."

XIX. 1. Mencius said, "Of services which is the greatest? The service of parents is the greatest. Of charges which is the greatest? The charge of one's-self is the greatest. That those who do not fail to keep themselves are able to serve their parents is what I have heard. But I have never heard of any, who, having failed to keep themselves, were able *notwithstanding* to serve their parents.

2. "There are many services, but the service of parents is the root of all others. There are many charges, but the charge of one's-self is the root of all others.

3. "The philosopher Tsang, in nourishing Tsang Seih, was always sure to have wine and flesh provided. And when they were being removed, he would ask respectfully to whom he should give *what was left*. If *his father* asked whether there was any thing left, he was sure to say, 'There is.' After the death of Tsang Seih, when Tsang Yuen came to nourish the philosopher Tsang, he was always sure to have wine and flesh provided. But when the things were being removed, he did not ask to whom he should give *what was left*, and if *his father* asked whether there was anything left, he would answer 'No';—intending to bring them in again. This was what is called—'nourishing the mouth and body.' We may call the philosopher Tsang's practice—'nourishing the will.'

4. "To serve one's parents as the philosopher Ts'ang served his, may be accepted as *filial piety*."

XX. Mencius said, "It is not enough to remonstrate with a *sovereign* on account of the *mal-employment* of ministers, nor to blame *errors of* government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be benevolent, and all *his acts* will be benevolent. Let the prince be righteous, and all *his acts* will be righteous. Let the prince be correct, and everything will be correct. Once rectify the prince, and the kingdom will be firmly settled."

XXI. Mencius said, "There are cases of praise which could not be expected, and of reproach when the parties have been seeking to be perfect."

XXII. Mencius said, "Men's being ready with their tongues arises simply from their not having been re-proved."

XXIII. Mencius said, "The evil of men is that they like to be teachers of others."

XXIV. 1. The disciple Yo-ching went in the train of Tsze-gaou to Ts'e.

2. He came to see Mencius, who said to him, "Are you also come to see me?" Yo-ching replied, Master, why do you speak such words?" "How many days have you been here?" asked Mencius. "I came yesterday." "Yesterday! Is it not with reason then that I thus speak?" "My lodging-house was not arranged." "Have you heard that *a scholar's* lodging-house must be arranged before he visit his elder?"

3. *Yo-ching* said, "I have done wrong."

XXV. Mencius, addressing the disciple Yo-ching, said to him, "Your coming here in the train of Tsze-gaou was only because of the food and the drink. I could not have thought that you, having learned the doctrine of the ancients, would have acted with a view to eating and drinking."

XXVI. 1. Mencius said, "There are three things which are unfilial, and to have no posterity is the greatest of them.

2. "Shun married, without informing his parents, because of this,—*lest he should have* no posterity. Superior men consider that his doing so was the same as if he had informed them."

XXVII. 1. Mencius said. "The richest fruit of benevolence is this,—the service of one's parents. The richest fruit of righteousness is this,—the obeying one's elder brothers.

2. "The richest fruit of wisdom is this,—the knowing those two things, and not departing from them. The richest fruit of propriety is this,—the ordering and adorning those two things. The richest fruit of music is this,—the rejoicing in those two things. When they are rejoiced in, they grow. Growing, how can they be

repressed? When they come to this state that they cannot be repressed, then unconsciously the feet begin to dance and the hands to move."

XXVIII. 1. Mencius said, "Suppose the case of the whole empire turning in great delight to an individual to submit to him.—To regard the whole empire *thus* turning to him in great delight but as a bundle of grass;—only Shun was capable of this. *He considered* that if one could not get *the hearts of* his parents he could not be considered *a man*, and that if he could not get to an entire accord with his parents, he could not be considered a son.

2. "By Shun's completely fulfilling everything by which a parent could be served, Koo-sow was brought to find delight *in what was good*. When Koo-sow was brought to find that delight, the whole empire was transformed. When Koo-sow was brought to find that delight, all fathers and sons in the empire were established *in their respective duties*. This is called great filial piety."

## BOOK IV.

### LE LOW. PART II.

CHAPTER I. 1. Mencius said, "Shun was born in Choo-fung, removed to Foo-hea, and died in Ming-teaou;—a man near the wild tribes on the east.

2. "King Wan was born in Chow by *mount K'e*, and died in Peih-ying;—a man near the wild tribes on the west.

3. "Those regions were distant from one another more than a thousand *le*, and the age of the one *sage*



was posterior to that of the other more than a thousand years. But when they got their wish, and carried their principles into practice throughout the Middle kingdom, it was like uniting the two halves of a seal.

4. "*When we examine* the sages,—both the earlier and the later,—their principles are found to be the same."

II. 1. When Tsze-ch'an was chief minister of the State of Ch'ing, he would convey people across the Tsin and Wei in his own carriage.

2. Mencius said, "It was kind, but showed that he did not understand the practice of government.

3. "When in the eleventh month of the year the foot-bridges are completed, and the carriage-bridges in the twelfth month, the people have not the trouble of wading.

4. "Let a governor conduct his rule on principles of equal justice, and when he goes abroad, he may cause people to be removed out of his path. But how can he convey everybody across the rivers?

5. "It follows that if a governor will *try to* please everybody, he will find the days not sufficient *for his work*."

III. 1. Mencius said to the king Seuen of Ts'e, "When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man; when he regards them as the ground or as grass, they regard him as a robber and an enemy."

2. The king said, "According to the rules of propriety, a minister wears mourning when he has left the service of a prince. How must *a prince* behave that his *old ministers* may thus go into mourning?"

3. Mencius replied, "The admonitions *of a minister* having been followed, and his advice listened to, so that

blessings have descended on the people, if for some cause he leaves *the country*, the prince sends an escort to conduct him beyond the boundaries. He also anticipates *with recommendatory intimations* his arrival in the country to which he is proceeding. When he has been gone three years and does not return, *only* then at length does he take back his fields and residence. This treatment is what is called 'a thrice-repeated display of consideration.' When a prince acts thus, mourning will be worn on leaving his service.

4. "Now-a-days, the remonstrances of a minister are not followed, and his advice is not listened to, so that no blessings descend on the people. When for any cause he leaves the country, the prince tries to seize him and hold him a prisoner. He also pushes him to extremity in the country to which he has gone, and on the very day of his departure, he takes back his fields and residence. This treatment shows him to be what we call 'a robber and an enemy.' What mourning can be worn for a robber and an enemy?"

IV. Mencius said, "When scholars are put to death without any crime, the great officers may leave *the country*. When the people are slaughtered without any crime, the scholars may remove."

V. Mencius said, "If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous."

VI. Mencius said, "Acts of propriety which are not *really* proper, and acts of righteousness, which are not *really* righteous, the great man does not do."

VII. Mencius said, "Those who keep the Mean, train up those who do not, and those who have abilities, train up those who have not, and hence men rejoice in having fathers and elder brothers who are possessed of virtue and talent. If they who keep the Mean spurn those who do not, and they who have abili-

ties spurn those who have not, then the space between them—those so gifted and the ungifted—will not admit an inch.”

VIII. Mencius said, “Men must be decided on what they will not do, and then they are able to act with vigour *in what they ought to do.*”

IX. Mencius said, “What future misery have they and ought they to endure, who talk of what is not good in others!”

X. Mencius said, “Chung-ne did not do extraordinary things.”

XI. Mencius said, “The great man does not think beforehand of his words that they may be sincere, nor of his actions that they may be resolute;—he simply *speaks and does what is right.*”

XII. Mencius said, “The great man is he who does not lose his child’s-heart.

XIII. Mencius said, “The nourishment of *parents when living* is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead, that we have what can be considered the great thing.”

XIV. Mencius said, “The superior man makes his advances *in what he is learning* with deep earnestness and by the proper course, wishing to get hold of it as in himself. Having got hold of it in himself, he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and right, meeting everywhere with it as a fountain *from which things flow.* It is on this account that the superior man wishes to get hold of what he is learning as in himself.”

XV. Mencius said, “In learning extensively and discussing minutely what is learned, the object of *the superior man* is that he may be able to go back and set forth in brief what is essential.”

XVI. Mencius said, "Never has he who would by his excellence subdue men been able to subdue them. Let a *prince* seek by his excellence to nourish men, and he will be able to subdue the whole empire. It is impossible that any one should become ruler of the empire to whom it has not yielded the subjection of the heart."

XVII. Mencius said, "Words which are not true are inauspicious, and the words which are most truly obnoxious to the name of inauspicious, are those which throw into the shade men of talents and virtue."

XVIII. 1. The disciple Seu said, "Chung-ne often praised water, saying, 'O water! O water!' What did he find in water *to praise*?"

2. Mencius replied, "There is a spring of water; how it gushes out! It rests not day nor night. It fills up every hole, and then advances, flowing on to the four seas. Such is water having a spring! It was this which he found in it to praise."

3. But suppose that the water has no spring.—In the seventh and eighth months when the rain falls abundantly, the channels in the fields are all filled, but their being dried up again may be expected in a short time. So a superior man is ashamed of a reputation beyond his merits."

XIX. 1. Mencius said, "That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it."

2. "Shun clearly understood the multitude of things, and closely observed the relations of humanity. He walked along the path of benevolence and righteousness; he did not *need* to pursue benevolence and righteousness."

XX. 1. Mencius said, "Yu hated the pleasant wine, and loved good words."

2. "T'ang held fast the Mean, and employed men of

talents and virtue without regard to where they came from.

3. "King Wan looked on the people as *he would on a man who was wounded*, and he looked towards the right path as if he could not see it.

4. "King Woo did not slight the near, and did not forget the distant.

5. "The duke of Chow desired to unite in himself *the virtues* of those kings, *those founders of the three dynasties*, that he might display in his practice the four things *which they did*. If he saw any thing in them not suited to *his time*, he looked up and thought about it, from day-time into the night, and when he was fortunate enough to master the difficulty, he sat waiting for the morning."

XXI. 1. Mencius said, "The traces of imperial rule were extinguished, and the *imperial odes* ceased to be made. When those odes ceased to be made, then the Ch'un-Ts'ew was produced.

2. "The Shing of Tsin, the Taou-wuh of Ts'oo, and the Ch'un-Ts'ew of Loo, were books of the same character.

3. "The subject of *the* Ch'un-wuh was the affairs of Hwan of Ts'e and Wan of Tsin, and its style was the historical. Confucius said, 'Its *righteous* decisions I ventured to make.'

XXII. 1. Mencius said, "The influence of a sovereign sage terminates in the fifth generation. The influence of a mere sage does the same.

2. "Although I could not be a disciple of Confucius himself, I have endeavored to cultivate my virtue by means of others *who were*."

XXIII. Mencius said, "When it appears proper to take a thing, and *afterwards* not proper, to take it is contrary to moderation. When it appears proper to give a thing and *afterwards* not proper, to give it is

contrary to kindness. When it appears proper to sacrifice one's life, and *afterwards* not proper, to sacrifice it is contrary to bravery."

XXIV. 1. P'ang Mung learned archery of E. When he had acquired completely all the science of E, he thought that in all the empire only E was superior to himself, and so he slew him. Mencius said, "In this case E also was to blame. Kung-ming E *indeed*, said 'It would appear as if he were not to be blamed,' but he thereby only meant that his blame was slight. How can he be held without *any* blame?"

2. "The people of Ch'ing sent Tsze-cho Yu to make a stealthy attack on Wei, which sent Yu-kung Sze to pursue him. Tsze-cho Yu said, 'To-day I feel unwell, so that I cannot hold my bow. I am a dead man!' *At the same time* he asked his driver, 'Who is it that is pursuing me?' The driver said, 'It is Yu-kung Sze,' *on which* he exclaimed, 'I shall live.' The driver said, 'Yu-kung Sze is the best archer of Wei, what do you mean by saying—I shall live?' *Fu* replied, 'Yu-kung Sze learned archery from Yin-kung T'o, who again learned it from me. Now, Yin-kung T'o is an upright man, and the friends of his selection must be upright *also*.' When Yu-kung Sze came up, he said, 'Master, why are you not holding your bow?' *Fu* answered him, 'To-day I am feeling unwell, and cannot hold my bow.' *On this* Sze said, 'I learned archery from Yin-kung T'o, who again learned it from you. I cannot bear to injure you with your own science. The business of to-day, however, is the prince's business, which I dare not neglect. He then took his arrows, knocked off their steel-points against the carriage-wheel, discharged four of them, and returned."

XXV. 1. Mencius said, "If the lady Se had been covered with a filthy *head-dress*, all people would have stopped their noses in passing her.

2. "Though a man may be wicked, yet if he adjust his thoughts, fast, and bathe, he may sacrifice to God."

XXVI. 1. Mencius said, "All who speak about the natures of things, have in fact only their phenomena to reason from, and the value of a phenomenon is in its being natural.

2. "What I dislike in your wise men is their boring out *their conclusions*. If those wise men would only act as Yu did when he conveyed away the waters, there would be nothing to dislike in their wisdom. The manner in which Yu conveyed away the waters was by doing what gave him no trouble. If your wise men would also do that which gave them no trouble, their knowledge would also be great.

3. "There is heaven so high; there are the stars so distant. If we have investigated their phenomena, we may, while sitting in *our places*, go back to the solstice of a thousand years ago."

XXVII. 1. The officer Kung-hang having on hand the funeral of one of his sons, the Master of the Right went to condole with him. When *this noble* entered the door, some called him to them and spoke with him, and some went to his place and spoke with him.

2. Mencius did not speak with him, so that he was displeased, and said, "All the gentlemen have spoken with me. There is only Mencius who does not speak to me, thereby slighting me."

3. Mencius, having heard of this remark, said, "According to the prescribed rules, in the court, individuals may not change their places to speak with one another, nor may they pass from their ranks to bow to one another. I was wishing to observe this rule, and Tszegau understands it that I was slighting him:—is not this strange?"

XXVIII. 1. Mencius said, "That whereby the superior man is distinguished from other men is what he

preserves in his heart ;—namely, benevolence and propriety.

2. “The benevolent man loves others. The man of propriety shows respect to others.

3. “He who loves others is constantly loved by them. He who respects others is constantly respected by them.

4. “Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself—‘I must have been wanting in benevolence ; I must have been wanting in propriety :—how should this have happened to me ?’

5. “He examines himself, and is *specially* benevolent. He turns round upon himself, and is *specially* observant of propriety. The perversity and unreasonableness of the other, *however*, are still the same. The superior man will *again* turn round on himself—‘I must have been failing to do my utmost.’

6. “He turns round upon himself, and proceeds to do his utmost, but still the perversity and unreasonableness of the other are repeated. *On this* the superior man says, ‘This is a man utterly lost indeed ! Since he conducts himself so, what is there to choose between him and a brute ? Why should I go to contend with a brute ?’

7. “Thus it is that the superior man has a life-long anxiety and not one morning’s calamity. As to what is matter of anxiety to him, that he has.—*He says*, ‘Shun was a man, and I also am a man. *But* Shun became an example to the empire, and *his conduct* was worthy to be handed down to after ages, while I am nothing better than a villager.’ This indeed is proper matter of anxiety to him. And in what way is he anxious about it ? Just that he may be like Shun :—then only will he stop. As to what the superior man would feel to be a calamity, there is no such thing. He does nothing which is not according to propriety. If



there should befall him one morning's calamity, the superior man does not account it a calamity."

XXIX. 1. Yu and Tseih, in an age of tranquillizing government, thrice passed their doors without entering them. Confucius praised them.

2. The disciple Yen, in an age of confusion, dwelt in a mean narrow lane, having his single bamboo-cup of rice, and his single gourd-dish of water; other men could not have endured the distress, but he did not allow his joy to be affected by it. Confucius praised him.

3. Mencius said, "Yu, Tseih, and Yen Hwuy agreed in the principle of their conduct.

4. "Yu thought that if any one in the empire were drowned, it was as if he drowned him. Tseih thought that if any one in the empire suffered hunger, it was as if he famished him. It was on this account that they were so earnest.

5. "If you and Tseih, and the philosopher Yen, had exchanged places, each would have done what the other did.

6. "Here now in the same apartment with you are people fighting:—*you ought to* part them. Though you part them with your cap simply tied over your unbound hair, your conduct will be allowable.

7. "If the fighting be *only* in the village or neighbourhood, if you go to put an end to it with your cap tied over your hair unbound, you will be in error. Although you should shut your door *in such a case*, your conduct would be allowable."

XXX. 1. The disciple Kung-too said, "Throughout the whole kingdom every body pronounces K'wang unfilial. But you, Master, keep company with him, and moreover treat him with politeness. I venture to ask why you do so?"

2. Mencius replied, "There are five things which are

said in the common practice of the age to be unfilial. The first is laziness in the use of one's four limbs, without attending to the nourishment of his parents. The second is gambling and chess-playing, and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money, and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his parents to disgrace. The fifth is being fond of bravery, fighting and quarrelling so as to endanger his parents. Is Chang guilty of any one of these things?"

3. "Now between Chang and his father there arose disagreement, he, the son, reproving his father, to urge him what was good.

4. "To urge one another to what is good by reproofs is the way of friends. But such urging between father and son is the greatest injury to the kindness, *which should prevail between them.*

5. "Moreover, did not Chang wish to have *in his family* the relationships of husband and wife, child and mother? But because he had offended his father, and was not permitted to approach him, he sent away his wife, and drove forth his son, and all his life receives no cherishing attention from them. He settled it in his mind that if he did not act in this way, his would be one of the greatest of crimes.—Such and nothing more is the case of Chang."

XXXI. 1. When the philosopher Tsang dwelt in Wooshing, there came a band from Yue to plunder it. Some one said to him, "The plunderers are coming:—why not leave this?" Tsang *on this left the city*, saying to *the man in charge of the house*, "Do not lodge any persons in my house, lest they break and injure the plants and trees." When the plunderers withdrew,

he sent word to him, saying, "Repair the walls of my house. I am about to return." When the plunderers retired, the philosopher Tsang returned *accordingly*. His disciples said, "Since our master was treated with so much sincerity and respect, for him to be the first to go away on the arrival of the plunderers, so as to be observed by the people, and then to return on their retiring, appears to us to be improper." Shinyew Hing said, "You do not understand this matter. Formerly, when Shin-yew was exposed to the outbreak of the grass-carriers, there were seventy disciples in our master's following, and none of them took part in the matter.

2. When Tsze-sze was living in Wei, there came a band from Ts'e to plunder. Some one said to him, "The plunderers are coming;—why not leave this?" Tsze-sze said, "If I go away, whom will the prince have to guard *the State* with?"

3. Mencius said, "The philosopher Tsang and Tsze-sze agreed in the principle of their conduct. Tsang was a teacher;—in the place of a father or elder brother. Tsze-sze was a minister;—in a meaner place. If the philosophers Tsang and Tsze-sze had exchanged places, the one would have done what the other did."

XXXII. The officer Ch'oo said to *Mencius*, "Master, the king sent persons to spy out whether you were really different from other men." Mencius said, "How should I be different from other men! Yaou and Shun were just the same as other men."

XXXIII. 1. A man of Ts'e had a wife and a concubine, and lived together with them in his house. When their husband went out, he would get himself well filled with wine and flesh, and then return, and, on his wife's asking him with whom he ate and drank, they were sure to be all wealthy and honorable people. The wife informed the concubine, saying, "When our good

man goes out, he is sure to come back having partaken plentifully of wine and flesh. I asked with whom he ate and drank, and they are all, *it seems*, wealthy and honourable people. And yet no people of distinction ever come here. I will spy out where our good man goes. *Accordingly*, she got up early in the morning, and privately followed wherever her husband went. Throughout the whole city, there was no one who stood or talked with him. At last, he came to those who were sacrificing among the tombs beyond the outer wall on the east, and begged what they had over. Not being satisfied, he looked about, and went to another party :—and this was the way in which he got himself satiated. His wife returned, and informed the concubine, saying, “It was to our husband that we looked up in hopeful contemplation, with whom our lot is cast for life ;—and now these are his ways !” On this, along with the concubine she reviled their husband, and they wept together in the middle hall. In the mean time the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.

2. In view of a superior man, as to the ways by which men seek for riches, honours, gain, and advancement, there are few of their wives and concubines who would not be ashamed and weep together *on account of them*.

## BOOK V.

## WAN CHANG. PART I.

CHAPTER I. 1. Wan Chang asked *Mencius*, saying, *When* "Shun went into the fields, he cried out and wept towards the pitying heavens. Why did he cry out and weep?" Mencius replied, "He was dissatisfied, and full of earnest desire."

2. Wan Chang said, "When his parents love him, a son rejoices and forgets them not. When his parents hate him, though they punish him, he does not murmur. Was Shun then murmuring *against his parents*?" Mencius answered, "Ch'ang Seih asked Kung-ming Kaou, saying, 'As to Shun's going into the fields, I have received your instructions, but I do not know about his weeping and crying out to the pitying heavens and to his parents.' Kung-ming Kaou answered him, 'You do not understand that matter.' Now, Kung-ming Kaou supposed that the heart of the filial son could not be so free of sorrow. *Shun would say*, 'I exert my strength to cultivate the fields, but I am thereby only discharging my office as a son. What can there be in me that my parents do not love me?'

3. "The emperor caused his own children, nine sons and two daughters, the various officers, oxen and sheep, storehouses and granaries, *all* to be prepared, to serve Shun amid the channeled fields. Of the scholars of the empire there were multitudes who flocked to him. The emperor designed that *Shun* should superintend the empire along with him, and then to transfer it to him entirely. But because his parents were not in accord

with him, he felt like a poor man who has nowhere to turn to.

4. "To be delighted in by the scholars of the empire, is what men desire, but it was not sufficient to remove the sorrow of *Shun*. The possession of beauty is what men desire, and *Shun* had for his wives the two daughters of the emperor, but this was not sufficient to remove his sorrow. Riches are what men desire, and the empire was the rich property of *Shun*, but this was not sufficient to remove his sorrow. Honours are what men desire, and *Shun* had the dignity of being emperor, but this was not sufficient to remove his sorrow. The reason why the being the object of men's delight, the possession of beauty, riches, and honours, were not sufficient to remove his sorrow, was that it could be removed only by his getting his parents to be in accord with him.

5. "The desire of the child is towards his father and mother. When he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women. When he comes to have a wife and children, his desire is towards them. When he obtains office, his desire is towards his sovereign:—if he cannot get the regard of his sovereign, he burns within. *But* the man of great filial piety, to the end of his life, has his desire towards his parents. In the great *Shun* I see the case of one whose desire of fifty years was towards them."

II. 1. Wan Chang asked *Mencius*, saying, "It is said in the Book of Poetry,

'In marrying a wife, how ought a man to proceed ?

He must inform his parents.'

If the rule be indeed as here expressed, no man ought to have illustrated it so well as *Shun*. How was it that *Shun's* marriage took place without his informing *his* parents ?" *Mencius* replied, "If he had informed them,

he would not have been able to marry. That male and female should dwell together, is the greatest of human relations. If *Shun* had informed his parents, he must have made void this greatest of human relations, thereby incurring their resentment. On this account, he did not inform them."

2. Wan Chang said, "As to *Shun's* marrying without informing his parents, I have heard your instructions; but how was it that the emperor gave him his daughters as wives without informing *Shun's* parents?" *Mencius* said, "The emperor also knew that if he informed them, he could not marry his daughters to him."

3. Wan Chang said, "His parents set *Shun* to repair a granary, to which, the ladder having been removed, *Koo-sow* set fire. They also made him dig a well. He got out, but they, *not knowing that*, proceeded to cover him up. Seang said, 'Of the scheme to cover up the city-forming prince the merit is all mine. Let my parents have his oxen and sheep. Let them have his storehouses and granaries. His shield and spear shall be mine. His lute shall be mine. His bow shall be mine. His two wives I shall make attend for me to my bed.' Seang then went away into *Shun's* palace, and there was *Shun* on his couch playing on his lute. Seang said, 'I am come simply because I was thinking anxiously about you. *At the same time*, he blushed deeply. *Shun* said to him, 'There are all my officers:—do you undertake the government of them for me.' I do not know whether *Shun* was ignorant of Seang's wishing to kill him." *Mencius* answered, "How could he be ignorant of that? But when Seang was sorrowful, he was also sorrowful; when Seang was joyful, he was also joyful."

4. *Chang* said, "In that case, then, did not *Shun* rejoice hypocritically?" *Mencius* replied, "No. Formerly, some one sent a present of a live fish to *Tsze-*

ch'an of Ch'ing. Tsze-ch'an ordered his pond-keeper to keep it in the pond, but that officer cooked it, and reported the execution of his commission, saying, 'When I first let it go, it appeared embarrassed. In a little, it seemed to be somewhat at ease, and then it swam away joyfully.' Tsze-ch'an observed, 'It had got into its element!' The pond-keeper then went out and said, 'Who calls Tsze-ch'an a wise man? After I had cooked and eaten the fish, he says,—It had got into its element! it had got into its element!' Thus a superior man may be imposed on by what seems to be as it ought to be, but he cannot be entrapped by what is contrary to right principle. Seang came in the way in which the love of his elder brother would have made him come; therefore *Shun* sincerely believed him, and rejoiced. What hypocrisy was there?"

III. Wan Chang said, "Seang made it his daily business to slay *Shun*. When *Shun* was made emperor, how was it that he *only* banished him?" Mencius said, "He raised him to be a prince. Some supposed that it was banishing him."

2. Wan Chang said, "Shun banished the superintendent of works to Yew-chow; he sent away Hwan-taou to the mountain Ts'ung; he slew *the prince of San Meaou* in San-wei; and he imprisoned K'wan on the mountain Yu. When the crimes of those four were thus punished, the whole empire acquiesced:—it was a cutting off of men who were destitute of benevolence. But Seang was of *all men* the most destitute of benevolence, and *Shun* raised him to be the prince of Yew-pe;—of what crimes had the people of Yew-pe been guilty? Does a benevolent man really act thus? In the case of other men, he cut them off; in the case of his brother, he raised him to be a prince." Mencius replied, "A benevolent man does not lay up anger, nor cherish resentment against his brother, but only regards him



with affection and love. Regarding him with affection, he wishes him to be honourable: regarding him with love, he wishes him to be rich. The appointment of *Seang* to be the prince of Yew-pe was to enrich and enoble him. If while *Shun* himself was emperor, his brother had been a common man, could he have been said to regard him with affection and love?"

3. *Wan Chang* said, "I venture to ask what you mean by saying that some supposed that it was a banishing of *Seang*?" *Mencius* replied, "*Seang* could do nothing in his State. The emperor appointed an officer to administer its government, and to pay over its revenues to him. This treatment of him led to its being said that he was banished. How *indeed* could he be allowed the means of oppressing the people? Nevertheless, *Shun* wished to be continually seeing him, and, by this arrangement, he came incessantly to court, as is signified in that expression—'He did not wait for the rendering of tribute, or affairs of government, to receive the prince of Yew-pe.'"

IV. 1. Heen-k'ew Mung asked *Mencius*, saying, "There is the saying,—'A scholar of complete virtue may not be employed as a minister by his sovereign, nor treated as a son by his father. *Shun* stood with his face to the south, and *Yaou*, at the head of all the princes, appeared before him at court with his face to the north. *Koo-sow* also did the same. When *Shun* saw *Koo-sow*, his countenance became discomposed. Confucius said, *At this time, in what a perilous condition was the empire! Its state was indeed unsettled.*'—I do not know whether what is here said really took place." *Mencius* replied, "No. These are not the words of a superior man. They are the sayings of an uncultivated person of the east of Ts'e. When *Yaou* was old, *Shun* was associated with him in the government. It is said in the Canon of *Yaou*, 'After twenty

and eight years, the Highly Meritorious one deceased. The people acted as if they were mourning for a father or mother for three years, and up to *the borders of* the four seas every sound of music was hushed.' Confucius said, 'There are not two suns in the sky, nor two sovereigns over the people.' Shun having been emperor, and, moreover, leading on all the princes to observe the three years' mourning for Yaou, there would have been in this case two emperors."

2. Heen-k'ew Mung said, "On the point of Shun's not treating Yaou as a minister, I have received your instructions. *But* it is said in the Book of Poetry,

'Under the whole heaven,  
Every spot is the sovereign's ground;  
To the borders of the land,  
Every individual is the sovereign's minister;'

—and Shun had become emperor. I venture to ask how it was that Koo-sow was not one of his ministers."

*Mencius* answered, "That ode is not to be understood in that way:—it speaks of being laboriously engaged in the sovereign's business, so as not to be able to nourish one's parents, *as if the author* said, 'This is all the sovereign's business, and *how is it that* I alone am supposed to have ability, and am made to toil in it?' Therefore, those who explain the odes, may not insist on one term so as to do violence to a sentence, nor on a sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it. If we simply take single sentences, there is that in the ode called 'The Milky Way,'—

'Of the black haired people of the remnant of Chow,  
There is not half a one left.'

If it had been really as thus expressed, then not an individual of the people of Chow was left.

3. "Of all which a filial son can attain to, there is

nothing greater than his honouring his parents. And of what can be attained to in the honouring one's parents, there is nothing greater than the nourishing them with the whole empire. Koo-sow was the father of the emperor;—this was the height of honour. Shun nourished him with the whole empire;—this was the height of nourishing. In this was verified the sentiment in the Book of Poetry,

‘Ever cherishing filial thoughts,

Those filial thoughts became an example *to after ages.*’

4. “It is said in the Book of History, ‘Reverently performing his duties, he waited on Koo-sow, and was full of veneration and awe. Koo-sow also believed him and conformed to virtue.’—This is the *true case of the scholar of complete virtue* not being treated as a son by his father.”

V. 1. Wan Chang said, “Was it the case that Yaou gave the empire to Shun?” Mencius said, “No. The emperor cannot give the empire to another.”

2. “Yes;—but Shun had the empire. Who gave it to him?” “Heaven gave it to him,” was the answer.

3. “‘Heaven gave it to him’:—did *Heaven* confer its appointment on him with specific injunctions?”

4. *Mencius* replied, “No. Heaven does not speak. It simply showed its will by his personal conduct, and his conduct of affairs.”

5. “‘It showed its will by his personal conduct and his conduct of affairs’:—how was this?” Mencius’ answer was, “The empire can present a man to Heaven, but he cannot make Heaven give that man the empire. A prince can present a man to the emperor, but he cannot cause the emperor to make that man a prince. A great officer can present a man to his prince, but he cannot cause the prince to make that man a great officer. Yaou presented Shun to Heaven, and the people ac-

cepted him. Therefore I say, 'Heaven does not speak. It simply indicated its will by his personal conduct and his conduct of affairs.'"

6. *Chang* said, "I presume to ask how it was that *Yaou* presented *Shun* to heaven, and Heaven accepted him; and that he exhibited him to the people, and the people accepted him." *Mencius* replied, "He caused him to preside over the sacrifices, and all the spirits were well pleased with them;—thus Heaven accepted him. He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him;—thus the people accepted him. Heaven gave *the empire* to him. The people gave it to him. Therefore I said, 'The emperor cannot give the empire to another.'"

7. "Shun assisted *Yaou* in the government for twenty and eight years;—this was more than man could have done, and was from Heaven. After the death of *Yaou*, when the three years' mourning was completed, Shun withdrew from the son of *Yaou* to the south of South river. The princes of the empire, however, repairing to court, went not to the son of *Yaou*, but they went to Shun. Litigants went not to the son of *Yaou*, but they went to Shun. Singers sang not the son of *Yaou*, but they sang Shun. Therefore I said, 'Heaven gave him the empire.' It was after these things that he went to the Middle kingdom, and occupied the emperor's seat. If he had, before these things, taken up his residence in the palace of *Yaou*, and had applied pressure to the son of *Yaou*, it would have been an act of usurpation, and not the gift of Heaven.

8. "This sentiment is expressed in the words of The great Declaration,—'Heaven sees according as my people see; Heaven hears according as my people hear.'"

VI. 1. Wan *Chang* asked *Mencius* saying, "People say, 'When the disposal of the empire came to *Yu*, his

virtue was inferior to *that of Yaou and Shun*, and he transmitted it not to the worthiest but to his son.' Was it so?" Mencius replied, "No; it was not so. When Heaven gave the empire to the worthiest, it was given to the worthiest. When Heaven gave it to the son of *the preceding emperor*, it was given to him. Shun presented Yu to Heaven. Seventeen years elapsed, and Shun died. When the three years' mourning was expired, Yu withdrew from the son of Shun to Yang-shing. The people of the empire followed him just as after the death of Yaou, instead of following his son, they had followed Shun. Yu presented Yih to Heaven. Seven years elapsed, and Yu died. When the three years' mourning was expired, Yih withdrew from the son of Yu to the north of mount Ke. The *princes*, repairing to court, went not to Yih, but they went to K'e. Litigants did not go to Yih, but they went to K'e, saying, 'He is the son of our sovereign;' the singers did not sing Yih, but they sang K'e, saying, 'He is the son of our sovereign.'

2. "That Tan-choo was not equal to *his father*, and Shun's son not equal to him; that Shun assisted Yaou, and Yu assisted Shun, for many years, conferring benefits on the people for a long time; that *thus* the length of time during which Shun, Yu, and Yih, *assisted in the government* was so different; and that the sons of the emperors were—the one a man of talents and virtue, and the other two inferior to their fathers:—all this was from Heaven, and what could not be produced by man. That which is done without man's doing it is from Heaven. That which happens without man's causing it to happen is from the ordinance of *Heaven*.

3. "In the case of a private individual obtaining the empire, there must be in him virtue equal to that of Shun or Yu, and moreover there must be the presenting of him to *Heaven* by the *preceding* emperor. It

was on this account that Confucius did not obtain the empire.

4. "When the empire is possessed by *natural* succession, the emperor who is displaced by Heaven must be like Kee or Chow. It was on this account that Yih, E Yin, and Chow-kung did not obtain the empire.

5. "E Yin assisted T'ang so that he became sovereign over the empire. After the demise of T'ang, Tae-ping having died before he could be appointed emperor, Wae-ping reigned two years, and Chung-jin four. T'ae-kea was then turning upside down the statutes of T'ang, when E Yin placed him in T'ung, for three years. *There* T'ae-kea repented of his errors, was contrite, and reformed himself. In T'ung he came to dwell in benevolence and moved towards righteousness, during those three years, listening to the lessons given to him by E Yin. Then *E Yin* again returned *with him* to Po.

6. "Chow-kung's not getting the empire was like the case of Yih and *the throne of Hea*, or like that of E Yin and *the throne of Yin*.

7. "Confucius said, 'T'ang and Yu resigned the throne *to their worthy ministers*. The sovereign of Hea and *those of Yin and Chow* transmitted it to their sons. The principle of righteousness was the same *in all the cases*.'

VII. 1. Wan Chang asked *Mencius*, saying, "People say that E Yin sought an introduction to T'ang by his knowledge of cookery. Was it so?"

2. Mencius replied, "No it was not so. E Yin was a farmer in the lands of the prince of Sin, delighting in the principles of Yaou and Shun. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, though he had been offered the empire, he would not have regarded it; though there had been yoked for him a thousand teams of horses, he would not have looked at them. In any mat-

ter contrary to the righteousness which they prescribed, or contrary to their principles, he would neither have given nor taken a single straw.

3. "T'ang sent persons with presents of silk to intreat him to enter his service. With an air of indifference and self-satisfaction he said, 'What can I do with those silks with which T'ang invites me? Is it not best for me to abide in the channeled fields, and so delight myself with the principles of Yaou and Shun?'

4. "T'ang thrice sent messengers to invite him. After this, with the change of resolution displayed in his countenance, he spoke in a different style,—'Instead of abiding in the channeled fields and thereby delighting myself with the principles of Yaou and Shun, had I not better make this prince a prince like Yaou or Shun, and this people like the people of Yaou or Shun? Had I not better in my own person see these things for myself?

5. "'Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so. I am one of Heaven's people who have first apprehended;—I will take these principles and instruct this people in them. If I do not instruct them, who will do so?'

6. "He thought that among all the people of the empire, even the private men and women, if there were any who did not enjoy such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch. He took upon himself the heavy charge of the empire in this way, and therefore he went to T'ang, and pressed upon him the subject of attacking Hea and saving the people.

7. "I have not heard of one who bent himself, and at the same time made others straight;—how much

less could one disgrace himself, and thereby rectify the whole empire? The actions of the sages have been different. Some have kept remote *from court*, and some have drawn near *to them*; some have left their offices, and some have not done so:—that to which those different courses all turn is simply the keeping of their persons pure.

8. “I have heard that E Yin sought an introduction to T’ang by the doctrines of Yaou and Shun. I have not heard that he did so by his knowledge of cookery.

9. “In the ‘Instructions of E,’ it is said, ‘Heaven destroying Kee commenced attacking him in the palace of Muh. I commenced in Po.’”

VIII. 1. Wan Chang asked *Mencius*, saying, “Some say that Confucius, when he was in Wei, lived with the ulcer-doctor, and when he was in Ts’e, with the attendant, Tseih Hwan;—was it so?” *Mencius* replied, “No; it was not so. Those are the inventions of men fond of strange things.

2. “When he was in Wei, he lived with Yen Ch’ow-yew. The wives of the officer Me and Tsze-loo were sisters, and Me told Tsze-loo, ‘If Confucius will lodge with me, he may attain to the dignity of a high noble of Wei.’ Tsze-loo informed Confucius of this, and he said, ‘That is as ordered *by Heaven*.’ Confucius went into office according to propriety, and retired from it according to righteousness. In regard to his obtaining office or not obtaining it, he said, ‘That is as ordered.’ But if he had lodged with the attendant Tseih Hwan, that would neither have been according to righteousness, nor any ordering *of Heaven*.

3. “When Confucius, being dissatisfied in Loo and Wei, *had left those States*, he met with the attempt of Hwan, the Master of the horse, of Sung, to intercept and kill him. At that time, though he was in circumstances of distress, he lodged with the city-master



Ching, who was *then* a minister of Chow, the prince of Ch'in.

4. "I have heard that *the characters of* ministers about court may be discerned from those whom they entertain, and those of stranger officers, from those with whom they lodge. If Confucius had lodged with the ulcer-doctor, and with the attendant Tseih Hwan, how could he have been Confucius?"

IX. 1. Wan Chang asked *Mencius*, "Some say that Pih-le He sold himself to a cattle-keeper of Ts'in, for the skins of five sheep, and fed his oxen, in order to find an introduction to the duke Muh of Ts'in;—is this the case?" Mencius said, "No; it was not so. This story was invented by men fond of strange things.

2. "Pih-le He was a man of Yu. The people of Ts'in, by the inducement of a gem of Chuy-keih, and four horses of the Keue breed, borrowed a passage through Yu to attack Kih. *On that occasion*, Kung Chi-k'ê remonstrated *against granting their request*, and Pih-le He did not remonstrate.

3. "When he knew that the duke of Yu was not to be remonstrated with, and, leaving that State, went to Ts'in, he had reached the age of seventy. If by that time he did not know that it would be a mean thing to seek an introduction to the duke Muh of Ts'in by feeding oxen, could he be called wise? But not remonstrating where it was of no use to remonstrate, could he be said not to be wise? Knowing that the duke of Yu would be ruined, and leaving him before that event, he cannot be said not to have been wise. Being then advanced in Ts'in, he knew that the duke of Muh was one with whom he would enjoy a field for action, and became minister to him;—could he, *acting thus*, be said not to be wise? Having become chief minister of Ts'in, he made his prince distinguished throughout the empire, and worthy of being handed down to future

ages ;—could he have done this, if he had not been a man of talents and virtue ? As to selling himself in order to accomplish all the aims of his prince, even a villager who had a regard for himself would not do such a thing, and shall we say that a man of talents and virtue did it ?”

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## BOOK V.

### WAN CHANG. PART II.

CHAPTER I. 1. Mencius said, “Pih-e would not allow his eyes to look on a bad sight, nor his ears to listen to a bad sound. He would not serve a prince whom he did not approve, nor command a people whom he did not esteem. In a time of good government he took office, and on the occurrence of confusion he retired. He could not bear to dwell either in a *court* from which a lawless government emanated, or among lawless people. He considered his being in the same place with a villager, as if he were to sit amid mud and coals with his court robes and court cap. In the time of Chow he dwelt on the shores of the North sea, waiting the purification of the empire. Therefore when men *now* hear the character of Pih-e, the corrupt become pure, and the weak acquire determination.

2. “E Yin said, ‘Whom may I not serve ? My serving him makes him my sovereign. What people may I not command ? My commanding them makes them

my people.' In a time of good government he took office, and when confusion prevailed, he also took office. He said, 'Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower in doing so. I am the one of Heaven's people who has first apprehended;—I will take these principles and instruct the people in them.' He thought that among all the people of the empire, even the common men and women, if there were any who did not share in the enjoyment of such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch;—for he took upon himself the heavy charge of the empire.

3. "Hwuy of Lew-hea was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, *but* made it a point to carry out his principles. When dismissed and left without office, he yet did not murmur. When straightened by poverty, he yet did not grieve. When thrown into the company of village people, he was quite at ease and could not bear to leave them. *He had a saying*, 'You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?' Therefore when men now hear the character of Hwuy of Lew-hea, the mean become generous, and the niggardly become liberal.

4. "When Confucius was leaving Tsé, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away. When he left Loo, he said, 'I will set out by and by:—it was right he should leave the country of his parents in this way. When it was proper to go away quickly, he did so; when it was proper to delay, he did so; when it

was proper to keep in retirement, he did so ; when it was proper to go into office, he did so :—this was Confucius.”

5. Mencius said, “ Pih-e among the sages was the pure one ; E Yin was the one most inclined to take office ; Hwuy of Lew-hea was the accommodating one ; and Confucius was the timeous one.

6. “ In Confucius we have what is called a complete concert. A complete concert is when the *large* bell proclaims the *commencement of the music*, and the ringing stone proclaims its close. The metal sound commences the blended harmony of all the instruments, and the winding up with the stone terminates that blended harmony. The commencing that harmony is the work of wisdom. The terminating it is the work of sageness.

7. “ As a comparison for wisdom, we may liken it to skill, and as a comparison for sageness, we may liken it to strength ;—as in the case of shooting at a mark a hundred paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength.”

II. 1. Pih-kung E asked *Mencius*, saying, “ What was the arrangement of dignities and emoluments determined by the house of Chow ? ”

2. Mencius replied, “ The particulars of that arrangement cannot be learned, for the princes, disliking them as injurious to themselves, have all made away with the records of them. Still I have learned the general outline of them.

3. “ The EMPEROR constituted one dignity ; the KUNG one ; the HOW one ; the PIH one ; and the TSZE and the NAN each one of equal rank :—altogether making five degrees of dignity. The SOVEREIGN *again* constituted one dignity ; the CHIEF MINISTER one ; the GREAT OFFICERS one ; the SCHOLARS OF THE FIRST CLASS one ; THOSE OF THE

MIDDLE CLASS one ; and THOSE OF THE LOWEST CLASS one :—altogether making six degrees of dignity.

4. "To the emperor there was allotted a territory of a thousand le square. A Kung and a How had each a hundred le square. A Pih had seventy le, and a Tsze and a Nan had each fifty le. The assignments altogether were of four amounts. Where the territory did not amount to fifty le, the chief could not have access himself to the emperor. His land was attached to some How-ship, and was called a FOO-YUNG.

5. "The chief ministers of the emperor received an amount of territory equal to that of a How ; a great officer received as much as a Pih ; and a scholar of the first class as much as a Tsze or a Nan.

6. "In a great State, where the territory was a hundred le square, the sovereign had ten times as much income as the chief ministers ; a chief minister four times as much as a great officer ; a great officer twice as much as scholar of the first class ; a scholar of the first class twice as much as one of the middle ; a scholar of the middle class twice as much as one of the lowest ; the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument ;—as much, namely as was equal to what they would have made by tilling the fields.

7. "In a State of the next order, where the territory was seventy le square, the sovereign had ten times as much revenue as the chief minister ; a chief minister three times as much as a great officer ; a great officer twice as much as a scholar of the first class ; a scholar of the first class twice as much as one of the middle ; a scholar of the middle class twice as much as one of the lowest ; the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument ;—as much,

namely, as was equal to what they would have made by tilling the fields.

8. "In a small State, where the territory was fifty le square, the sovereign had ten times as much revenue as the chief minister; a chief minister had twice as much as a great officer; a great officer twice as much as a scholar of the highest class; a scholar of the highest class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

9. "As to those who tilled the fields, each husbandman received a hundred mow. When those mow were manured, the best husbandmen of the highest class supported nine individuals, and those ranking next to them supported eight. The best husbandmen of the second class supported seven individuals, and those ranking next to them supported six; while husbandmen of the lowest class only supported five. The salaries of the common people who were employed about the government offices were regulated according to these differences."

III. 1. Wan Chang asked *Mencius* saying, "I venture to ask *the principles of friendship*." *Mencius* replied, "Friendship should be maintained without any presumption on the ground of one's superior age, or station, or *the circumstances of his relatives*. Friendship *with a man* is friendship with his virtue, and does not admit of assumptions of superiority.

2. "There was Mang Heen, *chief of* a family of a hundred chariots. He had five friends, namely Yo-ching K'ew, Muh Chung, and three others *whose names* I have forgotten. With those five men Heen main-

tained a friendship, because they thought nothing about his family. If they had thought about his family, he would not have maintained his friendship with them.

3. "Not only has the *chief* of a family of a hundred chariots acted thus. The same thing was exemplified by the sovereign of a small State. The duke Hwuy of Pe said, 'I treat Tsze-sze as my master, and Yen Pan as my friend. As to Wang Shun and Ch'ang Seih, they serve me.'

4. "Not only has the sovereign of a small State acted thus. The same thing has been exemplified by the sovereign of a large State. There was the duke P'ing of Tsin with Hae T'ang:—when *T'ang* told him to come into his house, he came; when he told him to be seated, he sat; when he told him to eat, he ate. There might be only coarse rice and soup of vegetables, but he always ate his fill, not daring to do otherwise. Here, however, he stopped, and went no farther. He did not call him to share any of Heaven's places, or to govern any of Heaven's offices, or to partake of any of Heaven's emoluments. His conduct was but a scholar's honouring virtue and talents, not the honouring them proper to a king or a duke.

5. "Shun went up to *court* and saw the emperor, who lodged him as his son-in-law in the second palace. The emperor also enjoyed there Shun's hospitality. Alternately he was host and guest. Here was the emperor maintaining friendship with a private man.

6. "Respect shown by inferiors to superiors is called giving to the noble the observance due to rank. Respect shown by superiors to inferiors is called giving honour to talents and virtue. The righteousness in each case is the same."

IV. 1. Wan Chang asked *Mencius*, saying, "I venture to ask what *feeling* of the mind is expressed in the

presents of friendship." Mencius replied, "*The feeling of respect.*"

2. "How is it," pursued *Chang*, "that the declining a present is accounted disrespectful?" The answer was, "When one of honourable rank presents a gift, to say *in the mind*, 'Was the way in which he got this righteous or not? I must know this before I can receive it;'—this is deemed disrespectful, and therefore presents are not declined."

3. *Wan Chang* asked *again*, "When one does not take on him in so many express words to refuse the gift, but having declined it in his heart, saying, 'It was taken by him unrighteously from the people,' and then assigns some other reason for not receiving it;—is not this a proper course?" *Mencius* said, "When the donor offers it on a ground of reason, and his manner of doing so is according to propriety;—in such a case Confucius would have received it."

4. *Wan Chang* said, "Here now is one who stops and robs people outside the gates of the city. He offers his gift on a ground of reason, and does so in a manner according to propriety;—would the reception of it so acquired by robbery be proper?" *Mencius* replied, "It would not be proper. In 'The Announcement to K'ang' it is said, 'When men kill others, and roll over their bodies to take their property, being reckless and fearless of death, among all the people there are none but detest them:—thus, such characters are to be put to death, without waiting to give them warning. Yin received *this rule* from Hea, and Chow received it from Yin. It cannot be questioned, and to the present day is clearly acknowledged, How can the gift of a robber be received?"

5. *Chang* said, "The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts,



then the superior man receives them. I venture to ask how you explain this." *Mencius* answered, "Do you think that, if there should arise a truly imperial sovereign, he would collect the princes of the present day, and put them all to death? Or would he admonish them, and then, on their not changing their ways put them to death? Indeed, to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness. When Confucius was in office in Loo, the people struggled together for the game taken in hunting, and he also did the same. If that struggling for the captured game was proper, how much more may the gifts of the princes be received!"

6. *Chang* urged, "Then, are we to suppose that when Confucius held office, it was not with the view to carry his doctrines into practice?" "It was with that view," *Mencius* replied, and *Chang rejoined*, "If the practice of his doctrines was his business, what had he to do with that struggling for the captured game?" *Mencius* said, "Confucius first rectified his vessels of sacrifice according to the registers, and did not fill them so rectified with food gathered from every quarter." "But why did he not go away?" "He wished to make a trial of carrying his doctrines into practice. When that trial was sufficient to show they could be practised, and they were still not practised, then he went away, and thus it was that he never completed in any State a residence of three years."

7. "Confucius took office when he saw that the practice of his doctrines was likely; he took office when his reception was proper, he took office when he was supported by the State. In the case of his relation to Ke Hwan, he took office, seeing that the practice of his doctrines was likely. With the duke Ling of Wei he

took office, because his reception was proper. With the duke Heaou of Wei he took office, because he was maintained by the State."

V. 1. Mencius said, "Office is not *sought* on account of poverty, yet there are times when one seeks office on that account. Marriage is not entered into for the sake of being attended to by the wife, yet there are times when one marries on that account.

2. "He who *takes office* on account of his poverty must decline an honourable situation and occupy a low one; he must decline riches and prefer to be poor.

3. "What office will be in harmony with this declining an honourable situation, and occupying a low one, this declining riches and preferring to be poor? *Such an one as* that of guarding the gates, or beating the watchman's stick.

4. "Confucius was once a keeper of stores, and he then said, 'My calculations must all be right. That is all I have to care about.' He was once in charge of the public fields, and he then said, 'The oxen and sheep must be fat and strong, and superior. That is all I have to care about.'

5. "When one is in a low situation, to speak of high matters is a crime. When a scholar stands in a prince's court, and his principles are not carried into practice, it is a shame to him."

VI. 1. Wan Chang said, "What is the reason that a scholar does not accept a stated support from a prince?" Mencius replied, "He does not presume to do so. When a prince loses his State, and then accepts a stated support from another prince, this is in accordance with propriety. But for a scholar to accept such support from any of the princes is not in accordance with propriety."

2. Wan Chang said, "If the prince send him a present of grain *for instance*, does he accept it?" "He

accepts it," answered *Mencius*. "On what principle of rightness does he accept it?" "Why—the prince ought to assist the people in their necessities."

3. *Chang* pursued, "Why is it that the scholar will *thus* accept the prince's help, but will not accept his pay?" The answer was, "He does not presume to do so." "I venture to ask why he does not presume to do so." "Even the keepers of the gates, with their watchmen's sticks, have their regular offices for which they can take their support from the prince. He who without a regular office should receive the pay of the prince must be deemed disrespectful."

4. *Chang* asked, "If the prince sends a scholar a present, he accepts it. I do not know whether this present may be constantly repeated." *Mencius* answered, "There was the conduct of the duke Muh to Tsze-sze—He made frequent inquiries after Tsze-sze's health, and sent him frequent presents of cooked meat. Tsze-sze was displeased, and at last having motioned to the messenger to go outside the great door, he bowed his head to the ground with his face to the north, did obeisance twice, and declined the gift, saying, 'From this time forth I shall know that the prince supports me as a dog or a horse.' And from that time a servant was no more sent with the presents. When a prince professes to be pleased with a man of talents and virtue, and can neither promote him to office, nor support him *in the proper way*, can he be said to be pleased with him?"

5. *Chang* said, "I venture to ask how the sovereign of a State, when he wishes to support a superior man, must proceed, that he may be said to do so in the proper way?" *Mencius* answered, "*At first*, the present must be offered with the prince's commission, and the scholar making obeisance twice with his head bowed to the ground will receive it. But after this the store-

keeper will continue to send grain, and the master of the kitchen to send meat, presenting it as if without the prince's express commission. Tsze-sze considered that the meat from the prince's caldron, giving him the annoyance of constantly doing obeisance, was not the way to support a superior man.

6. "There was Yaou's conduct to Shun:—He caused his nine sons to serve him, and gave him his two daughters in marriage; he caused the various officers, oxen and sheep, storehouses and granaries, *all* to be prepared to support Shun amid the channeled fields, and then he raised him to the most exalted situation. From this we have the expression—'The honouring of virtue and talents proper to a king or a duke.'"

VII. 1. Wan Chang said, "I venture to ask what principle of righteousness is involved in *a scholar's* not going to see the princes." Mencius replied, "A scholar residing in the city, is called 'a minister of the market-place and well,' and one residing in the country is called a 'a minister of the grass and plants.' In both cases he is a common man, and it is the rule of propriety that common men, who have not presented the introductory present and become ministers, should not presume to have interviews with the prince."

2. Wan Chang said, "If a common man is called to perform any service, he goes and performs it;—how is it that a scholar, when the prince, wishing to see him, calls him to his presence, refuses to go?" Mencius replied, "It is right to go and perform the service; it would not be right to go and see the prince."

3. "And," *added Mencius*, "on what account is it that the prince wishes to see *the scholar*?" "Because of his extensive information, or because of his talents and virtue," was the reply. "If because of his extensive information," said Mencius, "such a person is a teacher, and the emperor would not call him;—how

much less may any of the princes do so? If because of his talents and virtue, then I have not heard of any one wishing to see a person with those qualities, and calling him to his presence.

4. "During the frequent interviews of the duke Muh with Tsze-sze, he *one day* said to him, 'Anciently, princes of a thousand chariots have yet been on terms of friendship with scholars;—what do you think *of such an intercourse?*' Tsze-sze was displeased, and said, 'The ancients have said, *The scholar should be served*: how should they have merely said that *he should be made a friend of?*' When Tsze-sze was thus displeased, did he not say *within himself*,—'With regard to our stations, you are sovereign, and I am subject. How can I presume to be on terms of friendship with my sovereign? With regard to our virtue, you ought to make me your master. How may you be on terms of friendship with me?' *Thus*, when a prince of a thousand chariots sought to be on terms of friendship with a scholar, he could not obtain his wish:—How much less could he call him to his presence!

5 "The duke King of Ts'e, once, when he was hunting, called his forester to him by a flag. *The forester* would not come, *and the duke* was going to kill him. *With reference to this incident, Confucius said*, 'The determined officer never forgets that *his end may be* in a ditch or a stream; the brave officer never forgets that he may lose his head.' What was it *in the forester* that Confucius thus approved? He approved his not going *to the duke*, when summoned by the article which was not appropriate to him."

6. Chang said, "May I ask with what a forester should be summoned?" Mencius replied, "With a skin cap. A common man *should be summoned* with a plain banner; a scholar *who has taken office*, with one having dragons embroidered on it; and a great officer,

with one having feathers suspended from the top of the staff.

7. "When the forester was summoned with the article appropriate to the summoning of a great officer, he would have died rather than presume to go. If a common man were summoned with the article appropriate to the summoning of a scholar, how could he presume to go? How much more may we expect this refusal to go, when a man of talents and virtue is summoned in a way which is inappropriate to his character!

8. "When a prince wishes to see a man of talents and virtue, and does not take the proper course *to get his wish*, it is as if he wished him to enter *his palace*, and shut the door against him. Now, righteousness is the way, and propriety is the door; but it is only the superior man who can follow this way, and go out and in by this door. It is said in the Book of Poetry,

'The way to Chow is level like a whetstone,  
And straight as an arrow.  
The officers tread it,  
And the lower people see it.' "

9. Wan Chang said, "When Confucius received the prince's message calling him, he went without waiting for his carriage. And so—did Confucius do wrong?" Mencius replied, "Confucius was in office, and had its appropriate duties. And moreover, he was summoned on the business of his office."

VIII. 1. Mencius said to Wan Chang, "The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout a State shall make friends of all the virtuous scholars of that State. The scholar whose virtue is most distinguished throughout the empire shall make friends of all the virtuous scholars of the empire.

2. "When a scholar feels that his friendship with all

the virtuous scholars of the empire is not sufficient to satisfy him, he proceeds to ascend to consider the men of antiquity. He repeats their poems, and reads their books, and as he does not know what they were as men, to ascertain this, he considers their history. This is to ascend and make friends of the men of antiquity.

IX. 1. The king Suen of Ts'è asked about the office of chief ministers. Mencius said, "Which chief ministers is your majesty asking about?" "Are there any differences among them?" inquired the king. "There are," was the reply. "There are the chief ministers who are noble and relatives of the prince, and there are those who are of a different surname." The king said, "I beg to ask about the chief ministers who are noble and relatives of the prince." Mencius answered, "If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him."

2. The king on this looked moved, and changed countenance.

3. Mencius said, "Let not your Majesty be offended. You asked me, and I dare not answer but according to truth."

4. The king's countenance became composed, and he then begged to ask about chief ministers who were of a different surname from the prince. Mencius said, "When the prince has faults, they ought to remonstrate with him, and if he do not listen to them after they have done this again and again, they ought to leave the State."

## BOOK VI.

## KAOU TSZE. PART I.

CHAPTER I. 1. The philosopher Kaou said, "*Man's* nature is like the *ke* willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the *ke* willow."

2. Mencius replied, "Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with it. If you must do violence and injury to the willow in order to make cups and bowls with it, *on your principles* you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! Your words, alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities."

II. 1. The philosopher Kaou said, "*Man's* nature is like water whirling round *in a corner*. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west."

2. Mencius replied, "Water indeed *will flow* indifferently to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, *just as* all water flows downwards.

3. "Now by striking water and causing it to leap up,



you may make it go over your forehead, and, by damming and leading it, you may force it up a hill;—but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way.”

III. 1. The philosopher Kaou said, “Life is what is to be understood by nature.”

2. Mencius asked him, “Do you say that by nature you mean life, just as you say that white is white?” “Yes, I do,” was the reply. Mencius added, “Is the whiteness of a white feather like that of white snow, and the whiteness of white snow like that of a white gem?” *Kaou again said* “Yes.”

3. “Very well,” *pursued Mencius*. “Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?”

IV. 1. The philosopher Kaou said, “*To enjoy food and delight in colours is nature. Benevolence is internal and not external; righteousness is external and not internal.*”

2. Mencius asked him, “What is the ground of your saying that benevolence is internal and righteousness external?” He replied, “There is a man older than I, and I give honour to his age. It is not that there is *first* in me a principle of such reverence to age. It is just as when there is a white man, and I consider him white;—according as he is so externally to me. On this account, I pronounce *of righteousness* that it is external.”

3. Mencius said, “There is no difference between our pronouncing of a white horse to be white and our pronouncing a white man to be white. But is there no difference between the regard with which we acknowledge the age of an old horse and that with which we acknowledge the age of an old man? And what is it

which is called righteousness?—the fact of a man's being old? or the fact of our giving honour to his age?"

4. *Kaou* said, "There is my younger brother;—I love him. But the younger brother of a man of Ts'in I do not love: that is, the feeling is determined by myself, and therefore I say that benevolence is internal. *On the other hand*, I give honour to an old man of Ts'oo, and I also give honour to an old man of my own people; that is, the feeling is determined by the age, and therefore I say that righteousness is external.

5. *Mencius* answered him, "Our enjoyment of meat roasted by a man of Ts'in does not differ from our enjoyment of meat roasted by ourselves. Thus, *what you insist on* takes place also in the case of such things, and will you say likewise that our enjoyment of a roast is external?"

V. 1. The disciple Mang Ke asked Kung-too, saying, "On what ground is it said that righteousness is internal?"

2. Kung-too replied, "We *therein* act out our feeling of respect, and therefore it is said to be internal."

3. *The other objected*, "Suppose the case of a villager older than your elder brother by one year, to which of them would you show the *greater* respect?" "To my brother," was the reply. "But for which of them would you first pour out wine *at a feast*?" "For the villager." *Mang Ke argued*, "Now your feeling of reverence rests on the one, and *now* the honour due to age is rendered to the other;—this is certainly determined by what is without, and does not proceed from within."

4. Kung-too was unable to reply, and told the conversation to Mencius. Mencius said, "*You should ask him*, 'Which do you respect most,—your uncle, or your younger brother?' He will answer, 'My uncle.' Ask him *again*, 'If your younger brother be personating a

dead ancestor, to which do you show the greater respect,—to *him* or to *your uncle*?' He will say, 'To my younger brother.' You can go on, 'But where is the respect due, as you said, to your uncle?' He will reply to this, '*I show the respect to my younger brother*, because of the position which he occupies,' and you can likewise say, '*So my respect to the villager is* because of the position which he occupies. Ordinarily, my respect is rendered to my elder brother; for a brief season, *on occasion*, it is rendered to the villager.'

5. *Mang Ke* heard this and observed, "When respect is due to my uncle, I respect him, and when respect is due to my younger brother, I respect him;—the thing is certainly determined by what is without, and does not proceed from within." *Kung-too* replied, "In winter we drink things hot, in summer we drink things cold; and so, *on your principle*, eating and drinking also depend on what is external!"

VI. 1. The disciple *Kung-too* said, "The philosopher *Kaou* says, '*Man's* nature is neither good nor bad.'

2. "Some say, '*Man's* nature may be made to practise good, and it may be made to practise evil, and accordingly, under *Wan* and *Woo*, the people loved what was good, *while* under *Yew* and *Le*, they loved what was cruel.'

3. "Some say, 'The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as *Yaou* there yet appeared *Seang*; that with such a father as *Koo-sow* there yet appeared *Shun*; and that with *Chow* for their sovereign, and the son of their elder brother besides, there were found *K'e*, the viscount of *Wei*, and the prince *Pe-kan*.'

4. "And now you say, 'The nature is good.' Then are all those wrong?"

5. *Mencius* said, "From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that *the nature* is good."

6. "If men do what is not good, the blame cannot be imputed to their natural powers."

7. "The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration *implies the principle of* benevolence; that of shame and dislike, the principle of righteousness; that of reverence and respect, the principle of propriety; and that of approving and disapproving, the principle of knowledge. Benevolence, righteousness, propriety, and knowledge, are not infused into us from without. We are certainly furnished with them. *And a different view* is simply from want of reflection. Hence it is said, 'Seek and you will find them. Neglect and you will lose them.' Men differ from one another in regard to them;—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their *natural* powers.

8. "It is said in the Book of Poetry,

'Heaven in producing mankind,

Gave them their *various* faculties and relations  
with *their specific* laws.

These are the invariable rules of nature for all  
to hold,

And *all* love this admirable virtue.'

Confucius said, 'The maker of this ode knew indeed the principle of *our nature*!' We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue,"

VII. 1. Mencius said, "In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to their natural powers conferred by Heaven that they are thus different. The abandonment is

owing to the circumstances through which they allow their minds to be ensnared and drowned *in evil*.

2. "There now is barley.—Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Although there may be inequalities of *produce*, that is owing to the *difference of the soil*, as rich or poor, to the *unequal* nourishment afforded by the rains and dews, and to the different ways in which man has performed his business *in reference to it*.

3. "Thus all things which are the same in kind are like to one another:—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind.

4. "In accordance with this the scholar Lung said, 'If a man make hempen sandals without knowing *the size of people's feet*, yet I know that he will not make *them like* baskets.' Sandals are all like one another, because all men's feet are like one another.

5. "So with the mouth and flavours;—all mouths have the same relishes. Yih-ya *only* apprehended before me what my mouth relishes. Suppose that his mouth in its relish for flavours differed from that of other men, as is the case with dogs or horses which are not the same in kind with us, why should all men be found following Yih-ya in their relishes? In the matter of tastes the whole empire models itself after Yih-ya; that is, the mouths of all men are like one another.

6. "And so also it is with the ear. In the matter of sounds, the whole empire models itself after the music-master K'wang; that is, the ears of all men are like one another.

7. "And so also it is with the eye. In the case of Tsze-too, there is no man but would recognize that he was beautiful. Any one who would not recognize the beauty of Tsze-too must have no eyes.

8. "Therefore I say,—*Men's* mouths agree in having the same relishes; their ears agree in enjoying the same sounds; their eyes agree in recognizing the same beauty:—shall their minds alone be without that which they similarly approve? What is it then of which they similarly approve? It is, I say, the principles of *our nature*, and the determinations of righteousness. The sages only apprehended before me that of which my mind approves along with other men. Therefore the principles of our nature and the determinations of righteousness are agreeable to my mind, just as the flesh of grass and grain-fed animals is agreeable to my mouth."

VIII. 1. Mencius said, "The trees of the New mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills;—and could they retain their beauty? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the cattle and goats and browsed upon them. To these things is owing the bare and stript appearance of *the mountain*, which when people see, they think it was never finely wooded. But is this the nature of the mountain?"

2. "And so *also* of what properly belongs to man;—shall it be said that the mind of *any man* was without benevolence and righteousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it—*the mind*—retain its beauty? But there is a development of its life day and night, and in the *calm* air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and

destroyed by what takes place during the day. This fettering taking place again and again ; the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind* ; and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers *which I assert*. But does this condition represent the feelings proper to humanity ?

3. "Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.

4. "Confucius said, 'Hold it fast, and it remains with you. Let it go, and you lose it. Its outgoing and incoming cannot be defined as to time or place.' It is the mind of which this is said !"

IX. 1. Mencius said, "It is not to be wondered at that the king is not wise !

2. "Suppose the case of the most easily growing thing in the world ;—if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come *all* those who act upon him like the cold. Though I succeed in bringing out some buds *of goodness*, of what avail is it !

3. "Now chess-playing is but a small art, but without his whole mind being given, and his will bent to it, a man cannot succeed at it. Chess Ts'ew is the best chess-player in all the kingdom. Suppose that he is teaching two men to play.—The one gives to the subject his whole mind and bends to it all his will, doing nothing but listening to Chess Ts'ew. The other, although *he seems to be* listening to him, has his whole mind running on a swan which he thinks is approach-

ing, and wishes to bend his bow, adjust the string to the arrow, and shoot it. Although he is learning along with the other, he does not come up to him. Why?—because his intelligence is not equal? Not so.”

X. 1. Mencius said, “I like fish and I also like bear’s paws. If I cannot have the two together, I will let the fish go, and take the bear’s-paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness.

2. “I like life indeed, but there is that which I like more than life, and therefore, I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.

3. “If among the things which man likes there were nothing which he liked more than life, why should he not use every means by which he could preserve it? If among the things which man dislikes there were nothing which he disliked more than death, why should he not do every thing by which he could avoid danger?

4. “There are cases when men by a certain course might preserve life, and they do not employ it; when by certain things they might avoid danger, and they will not do them.

5. “Therefore, men have that which they like more than life, and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it; what belongs to such men is simply that they do not lose it.

6. “Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death;—if they are offered with an insulting voice, even a tramp will not receive them, or if you first tread upon them, even a beggar will not stoop to take them.



7. “*And yet* a man will accept of ten thousand chung, without any consideration of propriety or righteousness. What can the ten thousand chung add to him? *When he takes them*, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy of his acquaintance may be helped by him?

8. “In the former case *the offered bounty* was not received, though it would have saved from death, and now *the emolument* is taken for the sake of beautiful mansions. *The bounty* that would have preserved from death was not received, and *the emolument* is taken to get the service of wives and concubines. *The bounty* that would have saved from death was not received, and *the emolument* is taken that one’s poor and needy acquaintance may be helped by him. Was it then not possible likewise to decline this? This is a case of what is called—‘Losing the proper nature of one’s mind.’”

XI. 1. Mencius said, “Benevolence is man’s mind, and righteousness is man’s path.

2. “How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again!

3. “When men’s fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it.

4. “The great end of learning is nothing else but to seek for the lost mind.”

XII. 1. “Mencius said, “Here is a *man whose* fourth finger is bent and cannot be stretched out straight. It is not painful, nor does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Ts’in to Ts’oo far *to go to him*:—because his finger is not like the finger of other people.

2. "When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people, he does not know to feel dissatisfaction. This is called—'Ignorance of the relative importance of things.'"

XIII. Mencius said, "Anybody who wishes to cultivate the *tung* or the *tsze*, which may be grasped with both hands, *perhaps* with one, knows by what means to nourish them. In the case of their own persons, men do not know by what means to nourish them. Is it to be supposed that their regard of their own persons is inferior to their regard for a *tung* or a *tsze*? Their want of reflection is extreme."

XIV. 1. Mencius said, "There is no part of himself which a man does not love, and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. For examining whether *his way of nourishing* be good or not, what other rule is there but this, that he determine by *reflecting on himself* where it should be applied?"

2. "Some parts of the body are noble, and some ignoble; some great, and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.

3. "Here is a plantation-keeper, who neglects his *woo* and *kea*, and cultivates his sour wild date-trees;—he is a poor plantation-keeper.

4. "He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing *that he is doing so*, is a man *who resembles* a hurried wolf.

5. "A man who *only* eats and drinks is counted mean by others;—because he nourishes what is little to the neglect of what is great.

6. "If a man, *fond of his eating and drinking*, were not to neglect *what is of more importance*, how should his mouth and belly be considered as no more than an inch of skin?"

XV. 1. "The disciple Kung-too said, "All are equally men, but some are great men, and some are little men;—how is this?" Mencius replied, "Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men."

2. Kung-too pursued, "All are equally men, but some follow that part of themselves which is great, and some follow that part which is little;—how is this?" Mencius answered, "The senses of hearing and seeing do not think, and are obscured by *external* things. When one thing comes into contact with another, as a matter of course it leads it away. To the mind belongs the office of thinking. By thinking, it gets *the right view of things*; by neglecting to think, it fails to do this. These—the senses and the mind—are what Heaven has given to us. Let a man first stand fast in *the supremacy of the nobler part of his constitution*, and the inferior part will not be able to take it from him. It is simply this which makes the great man."

XVI. 1. Mencius said, "There is a nobility of Heaven, and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in *these virtues*;—these constitute the nobility of Heaven. To be a kung, a king, or a ta-foo;—this constitutes the nobility of man.

2. "The men of antiquity cultivated their nobility of Heaven, and the nobility of man came to them in its train.

3. "The men of the present day cultivate their nobility of Heaven in order to seek for the nobility of man, and when they have obtained that, they throw

away the other:—their delusion is extreme. The issue is simply this that they must lose *that nobility of man* as well."

XVII. 1. Mencius said, "To desire to be honoured is the common mind of men. And all men have in themselves that which is *truly* honourable. Only they do not think of it.

2. "The honour which men confer is not good honour. Those whom Chaou the Great ennobles he can make mean *again*."

3. "It is said in the Book of Poetry,

'He has filled us with his wine,

He has satiated us with his goodness.'

'*Satiated us with his goodness*,' that is, satiated us with benevolence and righteousness, and he who is so, consequently, does not wish for the fat meat and fine millet of men. A good reputation and far-reaching praise fall to him, and he does not desire the elegant embroidered garments of men."

XVIII. 1. Mencius said, "Benevolence subdues its opposite just as water subdues fire. Those, however, who now-a-days practise benevolence *do it* as if with one cup of water they could save a whole waggon-load of fuel which was on fire, and when the flames were not extinguished, were to say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent.

2. "The final issue will simply be this—the loss of *that small amount of benevolence*."

XIX. Mencius said, "Of all seeds the best are the five kinds of grain, yet if they be not ripe, they are not equal to the *t'e* or the *pae*. So, the value of benevolence depends entirely on its being brought to maturity."

XX. 1. Mencius said, "E, in teaching men to shoot, made it a rule to draw the bow to the full, and his pupils also did the same.

2. "A master workman, in teaching others, uses the compass and square, and his pupils do the same."

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## BOOK VI.

### KAOU TSZE. PART II.

CHAPTER I. 1. A man of Jin asked the disciple Uh-loo, saying, "Is *an observance of the rules of propriety in regard to eating*, or the eating, the more important?" The answer was, "*The observance of the rules of propriety is the more important.*"

2. "Is *the gratifying the appetite of séx*, or *the doing so only according to the rules of propriety*, the more important?" The answer again was, "*The observance of the rules of propriety in the matter is the more important.*"

3. The man pursued, "If the result of eating only according to the rules of propriety will be death by starvation, while by disregarding those rules we may get food, must they *still* be observed *in such a case*? If according to the rule that he shall go in person to meet his wife a man cannot get married, while by disregarding that rule he may get married, must he *still* observe the rule *in such a case*?"

4. Uh-loo was unable to reply to *these questions*, and the next day he went to Tsow, and told them to Mencius. Mencius said, "What difficulty is there in answering these inquiries?"

5. "If you do not adjust them at their lower ex-

tremities, but only put their tops on a level, a piece of wood an inch square may be made to be higher than the pointed peak of a high building.

6. "Gold is heavier than feathers;—but does that saying have reference, on the one hand, to a single clasp of gold, and, on the other, to a waggon-load of feathers?"

7. "If you take a case where the eating is of the utmost importance and the observing the rules of propriety is of little importance, and compare the things together, why stop with saying merely that the eating is more important? So, taking the case where the gratifying the appetite of sex is of the utmost importance and the observing the rules of propriety is of little importance, why stop with merely saying that the gratifying the appetite is the more important?"

8. "Go and answer him thus, 'If, by twisting your elder brother's arm, and snatching from him what he is eating, you can get food for yourself, while, if you do not do so, you will not get anything to eat, will you so twist his arm? If by getting over your neighbour's wall, and dragging away his virgin daughter, you can get a wife, while if you do not do so, you will not be able to get a wife, will you so drag her away?'"

II. 1. Keaou of Tsaou asked *Mencius*, saying, "*It is said*, 'All men may be Yaous and Shuns;—is it so?'" *Mencius* replied, "It is."

2. *Keaou* went on, "I have heard that king Wan was ten cubits *high*, and Tang nine. Now I am nine cubits four inches in height. But I can do nothing but eat *my* millet. What am I to do to realize that saying?"

3. *Mencius* answered him, "What has this—the *question of size*—to do with the matter? It all lies simply in acting as such. Here is a man, whose strength was not equal to lift a duckling:—he was *then* a man of no strength. But to-day he says, 'I can lift 3,000 catties'

weight,' and he is a man of strength. And so, he who can lift the weight which Woo Hwo lifted is just another Woo Hwo. Why should a man make a want of ability the subject of his grief? It is only that he will not do the thing.

4. "To walk slowly, keeping behind his elders, is to perform the part of a younger. To walk quickly and precede his elders, is to violate the duty of a younger brother. Now, is it what a man cannot do—to walk slowly? It is what he does not do. The course of Yaou and Shun was simply that of filial piety and fraternal duty.

5. "Do you wear the clothes of Yaou, repeat the words of Yaou, and do the actions of Yaou, and you will just be a Yaou. And, if you wear the clothes of Kee, repeat the words of Kee, and do the actions of Kee, you will just be a Kee."

6. Keaou said, "I shall be having an interview with the prince of Tsow, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate."

7. Mencius replied, "The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers."

III. 1. Kung-sun Ch'ow asked *about an opinion of the scholar Kaou*, saying, "Kaou observed, 'The Seaou P'wan is the ode of a little man.'" Mencius asked, "Why did he say so?" "Because of the murmuring *which it expresses*," was the reply.

2. *Mencius* answered, "How stupid was that old Kaou in dealing with the ode! There is a man here, and a native of Yue bends his bow to shoot him. I will advise him *not to do so*, but speaking calmly and smilingly;—for no other reason but that he is not related to me. *But* if my own brother be bending his bow to

shoot the man, then I will advise him not to do so, weeping and crying the while;—for no other reason than that he is related to me. The dissatisfaction expressed in the Seaou P'wan is the working of relative affection, and that affection shows benevolence. Stupid indeed was old Kaou's criticism on the ode."

3. *Ch'ow then said*, "How is it that there is no dissatisfaction expressed in the K'ae Fung?"

4. Mencius replied, "The parent's fault referred to in the K'ae Fung is small; That referred to in the Seaou P'wan is great. Where the parent's fault was great, not to have murmured on account of it would have increased the want of natural affection. Where the parent's fault was small, to have murmured on account of it would have been to act like water which frets and foams about a stone that interrupts its course. To increase the want of natural affection would have been unfilial, and to fret and foam in such a manner would also have been unfilial.

5. "Confucius said, 'Shun was indeed perfectly filial! *And yet*, when he was fifty, he was full of longing desire about his parents.'

IV. 1. Sung K'ang being about to go to Ts'oo, Mencius met him in Shih-k'ew.

2. "Master, where are you going?" asked *Mencius*.

3. *K'ang* replied, "I have heard that Ts'in and Ts'oo are fighting together, and I am going to see the king of Ts'oo and persuade him to cease hostilities. If he shall not be pleased *with my advice*, I shall go to see the king of Ts'in, and persuade him in the same way. Of the two kings I shall *surely* find that I can succeed with one of them."

4. *Mencius* said, "I will not venture to ask about the particulars, but I should like to hear the scope of your plan. What course will you take to try to persuade them?" *K'ang* answered, "I will tell them how un-



profitable their course is to them." "Master," said Mencius, "your aim is great, but your argument is not good.

5. "If you, starting from the point of profit, offer your persuasive counsels to the kings of Ts'in and Ts'oo, and if those kings are pleased with the consideration of profit so as to stop the movements of their armies, then all belonging to those armies will rejoice in the cessation of *war*, and find their pleasure in the *pursuit of profit*. Ministers will serve their sovereign for the profit of which they cherish the thought; sons will serve their fathers, and younger brothers will serve their elder brothers, from the same consideration:—and the issue will be, that, abandoning benevolence and righteousness, sovereign and minister, father and son, younger brother and elder, will carry on all their intercourse with this thought of profit cherished in their breasts. But never has there been such a state of *society*, without ruin being the result of it.

6. "If you, starting from the ground of benevolence and righteousness, offer your counsels to the kings of Ts'in and Ts'oo, and if those kings are pleased with the consideration of benevolence and righteousness so as to stop the operations of their armies, then all belonging to those armies will rejoice in the stopping *from war*, and find their pleasure in benevolence and righteousness. Ministers will serve their sovereign, cherishing the principles of benevolence and righteousness; sons will serve their fathers, and younger brothers will serve their elder brothers, in the same way:—and so, sovereign and minister, father and son, elder brother and younger, abandoning *the thought of profit*, will cherish the principles of benevolence and righteousness, and carry on all their intercourse upon them. But never has there been such a state of *society*, without the State where it prevailed rising to imperial sway. Why must you use that word 'profit.'"

V. 1. When Mencius was residing in Tsow, the younger brother of the chief of Jin, who was guardian of Jin at the time, paid his respects to him by a *present of silks*, which Mencius received, not *going to acknowledge it*. When he was sojourning in P'ing-luh, Ch'oo, who was prime minister of the State, sent him a similar present, which he received in the same way.

2. Subsequently, going from Tsow to Jin, he visited the guardian, but when he went from P'ing-luh to *the capital of Ts'ê*, he did not visit the minister Ch'oo. The disciple Uh-loo was glad, and said, "I have got an opportunity to obtain some instruction."

3. He asked *accordingly*, "Master, when you went to Jin, you visited the chief's brother, and when you went to Ts'ê, you did not visit Ch'oo. Was it not because he is *only* the minister?"

4. *Mencius* replied, "No. It is said in the Book of History, 'In presenting an offering to a superior, most depends on the demonstrations of respect. If those demonstrations are not equal to the things offered, we say there is no offering, that is, there is no act of the will in presenting the offering.'"

5. "This is because the things so offered do not constitute an offering to a superior."

6. Uh-loo was pleased, and when some one asked him *what Mencius meant*, he said, "The younger of Jin could not go to Tsow, but the minister of Ch'oo might have gone to P'ing-luh."

VI. 1. Shun-yu K'wan said, "He who makes fame and meritorious services his first objects, acts with a regard to others. He who makes them only secondary objects, acts with a regard to himself. You, master, were ranked among the three chief ministers of the State, but before your fame and services had reached either to the prince or the people, you have left your place. Is this indeed the way of the benevolent?"

2. Mencius replied, "There was Pih-e;—he abode in an inferior situation, and would not, with his virtue, serve a degenerate prince, There was E Yin;—he five times went to T'ang, and five times went to Kee. There was Hwuy of Lew-hea;—he did not disdain to serve a vile prince, nor did he decline a small office. The courses pursued by those three worthies were different but their aim was one. And what was their one aim? We must answer—'To be perfectly virtuous.' And so it is simply after this that superior men strive. Why must they all *pursue* the same *course*?"

3. *K'wan* pursued, "In the time of the duke Muh of Loo, the government was in the hands of Kung-e, while Tsze-lew and Tsze-sze were ministers. *And yet*, the dismemberment of Loo then increased exceedingly. Such was the case, a specimen how your men of virtue are of no advantage to a kingdom!"

4. *Mencius* said, "*The prince of Yu* did not use Pih-le He, and thereby lost his State. The duke Muh of Ts'in used him, and became chief of all the princes. Ruin is the consequence of not employing men of virtue and talents;—how can it rest with dismemberment *merely*?"

5. *K'wan* urged *again*, "Formerly, when Wang P'aou dwelt on the K'e, the people on the west of the *Yellow* River all became skilful at singing in *his* abrupt manner. When Meen K'eu lived in Kaou-t'ang, the people in the parts of Ts'e on the west became skilful at singing in *his* prolonged manner. The wives of Hwa Chow and Ke Leang bewailed their husbands so skilfully, that they changed the manners of the State. When there is *the gift* within, it manifests itself without. I have never seen the man who could do the deeds *of a worthy*, and did not realize the work of one. Therefore there are *now* no men of talents and virtue. If there were, I should know them."

6. *Mencius* answered, "When Confucius was chief minister of Justice in Loo, the prince came not to follow *his counsels*. Soon after was the *solstitial* sacrifice, and when a part of the flesh presented in sacrifice was not sent to him, he went away even without taking off his cap of ceremony. Those who did not know him supposed it was on account of the flesh. Those who knew him supposed that it was on account of *the neglect* of the usual ceremony. The fact was, that Confucius wanted to go away on occasion of some small offence, not wishing to do so without some apparent cause. All men may not be expected to understand the conduct of a superior man."

VII. 1. Mencius said, "The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The great officers of the present day are sinners against the princes."

2. "The emperor visited the princes, which was called 'A tour of inspection.' The princes attended at the court of the emperor, which was called 'Giving a report of office.' It was a custom in the spring to examine the ploughing, and supply any deficiency of *seed*, and in autumn to examine the reaping, and assist where there was a deficiency of the crop. When *the emperor* entered the boundaries of a State, if the *new* ground was being reclaimed, and the *old* fields well cultivated; if the old were nourished and the worthy honoured; and if men of distinguished talents were placed in office: then *the prince* was rewarded,—rewarded with an addition to his territory. *On the other hand*, if, on entering a State, the ground was found left wild or overrun with weeds; if the old were neglected and the worthy unhonoured; and if the offices were filled with hard tax-gatherers: then *the prince* was reprimanded. If a *prince* once omitted his attendance at court, he

was punished by degradation of rank ; if he did so a second time, he was deprived of a portion of his territory ; if he did so a third time, the imperial forces *were set in motion*, and he was removed *from his government*. Thus the emperor commanded the punishment, but did not himself inflict it, while the princes inflicted the punishment, but did not command it. The five chiefs, *however*, dragged the princes to punish other princes, and hence I say that they were sinners against the three kings.

3. "Of the five chiefs the most powerful was the duke Hwan. At the assembly of the princes in K'wei-k'ew, he bound the victim and placed the writing upon it, but did not *slay it* to smear their mouths with the blood. The first injunction in their agreement was,—‘Slay the unfilial ; change not the son who has been appointed heir ; exalt not a concubine to the rank of wife.’ The second was,—‘Honour the worthy, and maintain the talented, to give distinction to the virtuous.’ The third was,—‘Respect the old, and be kind to the young. Be not forgetful of strangers and travellers.’ The fourth was,—‘Let not offices be hereditary, nor let officers be pluralists. In the selection of officers let the object be to get the proper men. Let not a *ruler* take it on himself to put to death a great officer.’ The fifth was,—‘Follow no crooked policy in making embankments. Impose no restrictions on the sale of grain. Let there be no promotions without *first* announcing them *to the emperor*.’ It was *then* said, ‘All we who have united in this agreement shall hereafter maintain amicable relations.’ The princes of the present day all violate these five prohibitions, and therefore I say that the princes of the present day are sinners against the five chiefs.

4. "The crime of him who connives at, and aids, the wickedness of his prince is small, but the crime of him

who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns' *wickedness*, and therefore I say that the great officers of the present day are sinners against the princes."

VIII. 1. *The prince of Loo* wanted to make the minister Shin commander of his army.

2. Mencius said, "To employ an uninstructed people *in war* may be said to be destroying the people. A destroyer of the people would not have been tolerated in the times of Yaou and Shun.

3. "Though by a single battle you should subdue Ts'e, and get possession of Nan-yang, the thing ought not to be done."

4. Shin changed countenance, and said in displeasure, "This is what I, Kuh-le, do not understand."

5. *Mencius* said, "I will lay the case plainly before you. The territory appropriated to the emperor is 1,000 le square. Without a thousand le, he would not have sufficient for his entertainment of the princes. The territory appropriated to a How is 100 le square. Without 100 le, he would not have sufficient wherewith to observe the statutes kept in his ancestral temple.

6. "When Chow-kung was invested with *the principality of Loo*, it was a hundred le square. The territory was indeed enough, but it was not more than 100 le. When T'ae-kung was invested with the principality of Ts'e, it was 100 le square. The territory was indeed enough, but it was not more than 100 le.

7. "Now Loo is five times 100 le square. If a true imperial ruler were to arise, whether do you think that Loo would be diminished or increased by him?"

8. "If it were merely taking the place from the one *State* to give it to the other, a benevolent man would not do it;—how much less will he do so, when the end is to be sought by the slaughter of men!"

9. "The way in which a superior man serves his prince contemplates simply the leading him in the right path, and directing his mind to benevolence."

IX. 1. Mencius said, "Those who now-a-days serve their sovereigns say, 'We can for our sovereign enlarge the limits of the cultivated ground, and fill his treasuries and arsenals.' Such persons are now-a-days called 'Good ministers,' but anciently they were called 'Robbers of the people.' If a sovereign follows not the right way, nor has his mind bent on benevolence, to seek to enrich him is to enrich a Kee.

2. "*Or they will say,* 'We can for our sovereign form alliances with other states, so that our battles must be successful. Such persons are now-a-days called 'Good ministers,' but anciently they were called 'Robbers of the people.' If a sovereign follows not the right way, nor has his mind directed to benevolence, to seek to enrich him is to enrich a Kee.

3. "Although a prince, pursuing the path of the present day, and not changing its practices, were to have the empire given to him, he could not retain it for a single morning."

X. 1. Pih Kwei said, "I want to take a twentieth *of the produce only as the tax*. What do you think of it?"

2. Mencius said, "Your way would be that of the Mih.

3. "In a country of ten thousand families, would it do to have *only* one potter?" *Kwei* replied, "No. The vessels would not be enough to use."

4. *Mencius*, went on, "In Mih *all* the five kinds of grain are not grown; it only produces the millet. There are no fortified cities, no edifices, no ancestral temples, no ceremonies of sacrifice; there are no princes requiring presents and entertainments; there is no system of officers with their various subordinates. On these ac-

counts a tax of one twentieth of the produce is sufficient *there*.

5. "But now it is the Middle kingdom that we live in. To banish the relationships of men, and have no superior men;—how can such a state of things be thought of?"

6. "With but few potters a kingdom cannot subsist;—how much less can it subsist without men of a higher rank than others?"

7. "If we wish to make the taxation lighter than the system of Yaou and Shun, we shall just have a great Mih and a small Mih. If we wish to make it heavier, we shall just have the great Kee and the small Kee."

XI. 1. Pih Kwei said, "My management of the waters is superior to that of Yu."

2. Mencius replied, "You are wrong, Sir, Yu's regulation of the waters was according to the laws of water."

3. "He therefore made the four seas their receptacle, while you make the neighbouring States their receptacle."

4. "Water flowing out of its channels is called an inundation. Inundating waters are a vast *waste* of water, and what a benevolent man detests. You are wrong, my good Sir."

XII. Mencius said, "If a scholar have not faith, how shall he take a firm hold of *things*?"

XIII. 1. *The prince of Loo* wanting to commit the administration of his government to the disciple Yo-ching, Mencius said, "When I heard of it, I was so glad that I could not sleep."

2. Kung-sun Ch'ow asked, "Is Yo-ching a man of vigour?" and was answered, "No." "Is he wise in council?" "No." "Is he possessed of much information?" "No."

3. "What then made you so glad that you could not sleep?"



4. "He is a man who loves what is good."

5. "Is the love of what is good sufficient?"

6. "The love of what is good is more than a sufficient qualification for the government of the empire;—how much more is it so for the State of Loo!"

7. "If a *minister* love what is good, all within the four seas will count 1,000 le but a small distance, and will come and lay their good thoughts before him.

8. "If he do not love what is good, men will say, 'How self-conceited he looks? *He is saying to himself*, I know it.' The language and looks of that self-conceit will keep men off at a distance of 1,000 le. When good men stop 1,000 le off, calumniators, flatterers, and sycophants, will make their appearance. When a minister lives among calumniators, flatterers, and sycophants, though he may wish the State to be well governed, is it possible for it to be so?"

XIV. 1. The disciple Ch'in said, "What were the principles on which the superior men of old took office?" Mencius replied, "There were three cases in which they accepted office, and three in which they left it.

2. "If received with the utmost respect and all polite observances, and they could say *to themselves* that the prince would carry their words into practice, then they took office with him. *Afterwards*, although there might be no remission in the polite demeanour of the prince, if their words were not carried into practice, they would leave him.

3. "The second case was that in which, though *the prince could not be expected* at once to carry their words into practice, yet being received by him with the utmost respect, they took office with him. But afterwards, if there was a remission in his polite demeanour, they would leave him.

4. "The last case was that of *the superior man* who

had nothing to eat, either morning or evening, and was so famished that he could not move out of his door. If the prince, on hearing of his state, said, 'I must fail in the great point,—that of carrying his doctrines into practice, neither am I able to follow his words, but I am ashamed to allow him to die of want in my country;'—the assistance offered in such a case might be received, but not beyond what was sufficient to avert death."

XV. 1. Mencius said, "Shun rose from among the channeled fields. Foo Yue was called to office from the midst of his building frames; Kaou-kih from his fish and salt; Kwan E-woo from the hands of his gaoler; Sun-shuh Gaou from *his hiding by* the sea-shore; and Pih-le He from the market-place.

2. "Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and . . . him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.

3. "Men for the most part err, and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men's looks, and set forth in their words, then they understand them.

4. "If a prince have not about his court families attached to the laws and worthy counsellors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin.

5. "From these things we see how life springs from sorrow and calamity, and death from ease and pleasure."

XVI. Mencius said, "There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him."

## BOOK VII.

## TSIN SIN. PART I.

CHAPTER I. 1. Mencius said, "He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven.

2. "To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven.

3. "When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character *for whatever issue*;—this is the way in which he establishes his *Heaven-ordained being*."

II. 1. Mencius said, "There is an appointment for every thing. A man should receive submissively what may be correctly ascribed thereto.

2. "Therefore, he who has the true idea of what is *Heaven's* appointment will not stand beneath a precipitous wall.

3. "Death sustained in the discharge of one's duties may correctly be ascribed to the appointment of *Heaven*.

4. "Death under handcuffs and fetters cannot correctly be so ascribed."

III. 1. Mencius said, "When we get by our seeking and lose by our neglecting;—in that case seeking is of use to getting, and the things sought for are those which are in ourselves.

2. "When the seeking is according to the proper course, and the getting is *only* as appointed;—in that

case the seeking is of no use to getting, and the things sought are without ourselves."

IV. 1. Mencius said, "All things are already complete in us.

2. "There is no greater delight than to be conscious of sincerity on self-examination.

3. "If one acts with a vigorous effort at the law of reciprocity, when he seeks for *the realization of* perfect virtue, nothing can be closer than his approximation to it."

V. 1. Mencius said, "To act without understanding, and to do so habitually without examination, pursuing the proper path all the life without knowing its nature;—this is the way of multitudes."

VI. Mencius said, "A man may not be without shame. When one is ashamed of having been without shame, he will *afterwards* not have *occasion for* shame."

VII. 1. Mencius said, "The sense of shame is to a man of great importance.

2. "Those who form contrivances and versatile schemes distinguished for their artfulness, do not allow their sense of shame to come into action.

3. "When one differs from other men in not having this sense of shame, what will he have in common with them?"

VIII. 1. Mencius said, "The able and virtuous monarchs of antiquity loved virtue and forgot power. And shall an exception be made of the able and virtuous scholars of antiquity, that they did not do the same? They delighted in their own principles and were oblivious of the power of princes. Therefore, if kings and dukes did not show the utmost respect, and observe all forms of ceremony, they were not permitted to come frequently and visit them. If they thus found it not in their power to pay them frequent visits, how much less could they get to employ them as ministers?"

IX. 1. Mencius said to Sung Kow-ts'een, "Are you fond, Sir, of travelling to the *different courts*? I will tell you about such travelling.

2. "If a prince acknowledge you and follow your counsels, be perfectly satisfied. If no one does so, be the same."

3. Kow-ts'een said, "What is to be done to secure this perfect satisfaction?" Mencius replied, "Honour virtue and delight in righteousness, and so you may *always* be perfectly satisfied.

4. "Therefore, a scholar, though poor, does not let go *his* righteousness; though prosperous, he does not leave *his own* path.

5. "Poor and not letting righteousness go;—it is thus that the scholar holds possession of himself. Prosperous and not leaving the *proper* path;—it is thus that the expectations of the people are not disappointed.

6. "When the men of antiquity realized their wishes, benefits were conferred by them on the people. If they did not realize their wishes, they cultivated their personal character, and became illustrious in the world. If poor, they attended to their own virtue in solitude; if advanced to dignity, they made the whole empire virtuous as well."

X. Mencius said, "The mass of men wait for a king Wan, and then they will receive a rousing impulse. Scholars distinguished *from the mass*, without a king Wan, rouse themselves."

XI. Mencius said, "Add to a man the families of Han and Wei. If he then look upon himself without being elated, he is far beyond *the mass of men*."

XII. Mencius said, "Let the people be employed in the way which is intended to secure their ease, and though they be toiled, they will not murmur. Let them be put to death in the way which is intended to preserve their lives, and though they die, they will not murmur at him who puts them to death."

XIII. 1. Mencius said, "Under a chief, leading all the princes, the people look brisk and cheerful. Under a true sovereign, they have an air of deep contentment.

2. "Though he slay them, they do not murmur. When he benefits them, they do not think of his merit. From day to day they make progress towards what is good, without knowing who makes them do so.

3. "Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way!"

XIV. 1. Mencius said, "Kindly words do not enter so deeply into men as a reputation for kindness.

2. "Good government does not lay hold of the people so much as good instructions.

3. "Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts."

XV. 1. Mencius said, "The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge.

2. "Children carried in the arms all know to love their parents, and when they are grown *a little*, they all know to respect their elder brothers.

3. "Filial affection for parents is *the working of* benevolence. Respect for elders is *the working of* righteousness. There is no other reason *for those feelings*;—they belong to all under heaven."

XVI. Mencius said, "When Shun was living amid the deep retired mountains, dwelling with the trees and rocks, and wandering among the deer and swine, the difference between him and the rude inhabitants of

those remote hills appeared very small. But when he heard a single good word, or saw a single good action, he was like a stream or a river bursting its banks, and flowing out in an irresistible flood."

XVII. Mencius said, "Let a man not do what *his own sense of right and wrong* tells him not to do, and let him not desire what his *sense of righteousness* tells him not to desire;—to act thus is all he has to do."

XVIII. 1. Mencius said, "Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles.

2. "They are the friendly minister and concubine's son, who keep their hearts under a sense of peril, and use deep precautions against calamity. On this account they become distinguished for their intelligence."

XIX. 1. Mencius said, "There are persons who serve the prince;—they serve the prince, that is, for the sake of his countenance and favour.

2. "There are ministers who seek the tranquillity of the State, and find their pleasure in securing that tranquillity.

3. "There are those who are the people of Heaven. They, *judging that*, if they were in office, they could carry out *their principles*, throughout the empire, proceed so to carry them out.

4. "There are those who are great men. They rectify themselves and others are rectified."

XX. 1. Mencius said, "The superior man has three things in which he delights, and to be ruler over the empire is not one of them.

2. "That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety;—this is one delight.

3. "That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men;—this is a second delight.

4. "That he can get from the whole empire the most talented individuals, and teach and nourish them ;—this is the third delight.

5. "The superior man has three things in which he delights, and to be ruler over the empire is not one of them."

XXI. 1. Mencius said, "Wide territory and a numerous people are desired by the superior man, but what he delights in is not here.

2. "To stand in the centre of the empire, and tranquillize the people within the four seas ;—the superior man delights in this, but the highest enjoyment of his nature is not here.

3. "What belongs by his nature to the superior man cannot be increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement ;—for this reason that it is determinately apportioned to him *by Heaven*.

4. "What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge. These are rooted in his heart ; their growth and manifestation are a mild harmony appearing in the countenance, a rich fulness in the back, and the character imparted to the four limbs. Those limbs understand to *arrange themselves*, without being told."

XXII. Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea when he heard of the rise of king Wan. He roused himself and said, 'Why should I not go and follow him ? I have heard that the chief of the West knows well how to nourish the old.' T'ae-kung, to avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of king Wan, he said, 'Why should I not go and follow him ? I have heard that the chief of the West knows well how to nourish the old.' If there were a prince in the empire, who knew



well how to nourish the old, all men of virtue would feel that he was the proper object for them to gather to.

2. Around the homestead with its five mow, the space beneath the walls was planted with mulberry trees, with which the women nourished silkworms, and thus the old were able to have silk to wear. *Each family* had five brood hens and two brood sows, which were kept to their *breeding* seasons, and thus the old were able to have flesh to eat. The husbandmen cultivated their farms of 100 mow, and thus their families of eight mouths were secured against want.

3. "The expression, 'The chief of the West knows well how to nourish the old,' refers to his regulation of the fields and dwellings, his teaching them to plant *the mulberry* and nourish those animals, and his instructing the wives and children, so as to make them nourish their aged. At fifty, warmth cannot be maintained without silks, and at seventy flesh is necessary to satisfy the appetite. Persons not kept warm nor supplied with food are said to be starved and famished, but among the people of king Wan, there were no aged who were starved or famished. This is the meaning of the expression in question."

XXIII. 1. Mencius said, "Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light;—so the people may be made rich.

2. "Let it be seen to that the people use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than can be consumed.

3. "The people cannot live without water and fire, yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these

things. A sage governs the empire so as to cause pulse and grain to be as abundant as water and fire. When pulse and grain are as plenty as water and fire, how shall the people be other than virtuous?"

XXIV. 1. Mencius said, "Confucius ascended the eastern hill, and Loo appeared to him small. He ascended the T'ae mountain, and all beneath the heavens appeared to him small. So, he who has contemplated the sea, finds it difficult to think any thing of *other* waters, and he who has wandered in the gate of the sage, finds it difficult to think anything of the words of *others*.

2. "There is an art in the contemplation of water.—It is necessary to look at it as foaming in waves. The sun and moon being possessed of brilliancy, their light admitted *even* through an orifice illuminates.

3. "Flowing water is a thing which does not proceed till it has filled the hollows *in its course*. The student who has set his mind on the doctrines *of the sage*, does not advance to them but by completing one lesson after another."

XXV. 1. Mencius said, "He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun.

2. "He who rises at cock-crowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih.

3. "If you want to know what separates Shun from Chih, it is simply this,—the interval between *the thought of gain* and *the thought of virtue*."

XXVI. 1. Mencius said, "The principle of the philosopher Yang was—'Each one for himself.' Though he might have benefitted the whole empire by plucking out a single hair, he would not have done it.

2. "The philosopher Mih loves all equally. If by rubbing *smooth* his whole body from the crown to the

heel, he could have benefited the empire, he would have done it.

3. "Tsze-moh holds a medium *between these*. By holding that medium, he is nearer the right. But by holding it without leaving room for the exigency of . . . it becomes like their holding their one point.

4. "The reason why I hate that holding to one point is the injury it does to the way of *right principle*. It takes up one point and disregards a hundred others."

XXVII. 1. Mencius said, "The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure *their palate*. And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.

2. "If a man can prevent the evils of hunger and thirst from being any evils to his mind, he need not have any sorrow about not being up with other men."

XXVIII. Mencius said, "Hwuy of Lew-hea would not for the three highest offices of state have changed his firm purpose of life."

XXIX. Mencius said, "A man with definite aims to be accomplished may be compared to one digging a well. To dig the well to a depth of seventy-two cubits, *and stop* without reaching the spring, is after all throwing away the well."

XXX. 1. Mencius said, "*Benevolence and righteousness* were natural to Yaou and Shun. T'ang and Woo made them their own. The five chiefs of the princes feigned them.

2. "Having borrowed them long and not returned them, how could it be known they did not own them?"

XXXI. 1. Kung-sun Ch'ow said, "E Yin said, 'I cannot be near *and see him* so disobedient to reason,'

and therewith he banished T'ae-kea to T'ung. The people were much pleased. When T'ae-kea became virtuous, he brought him back, and the people were *again* much pleased.

2. "When worthies are ministers, may they indeed banish their sovereigns *in this way*, when they are not virtuous?"

3. Mencius replied, "If they have the same purpose as E Yin, they may. If they have not the same purpose, it would be usurpation."

XXXII. 1. Kung-sun Ch'ow said, "It is said, in the Book of Poetry,

'He will not eat the bread of idleness!'

How is it that *we see* superior men eating without labouring?" Mencius replied, "When a superior man resides in a country, if its sovereign employ his counsels, he comes to tranquillity, wealth, honour, and glory. If the young in it follow his instructions, they become filial, obedient to their elders, true hearted, and faithful. —What greater example can there be than this of not eating the bread of idleness?"

XXXIII. 1. The king's son, Teen, asked *Mencius*, saying, "What is the business of the *unemployed* scholar?"

2. Mencius replied, "To exalt his aim."

3. *Teen* asked *again*, "What do you mean by exalting the aim?" The answer was, "*Setting it* simply on benevolence and righteousness. *He thinks* how to put a single innocent person to death is contrary to benevolence; how to take what one has not *a right to* is contrary to righteousness; that one's dwelling should be benevolence; and one's path should be righteousness. When benevolence is the dwelling-place of the heart, and righteousness the path of the life, the business of a great man is complete."

XXXIV. 1. Mencius said, "Supposing that the king-

dom of Ts'e were offered, contrary to righteousness, to *Ch'in Chung*, he would not receive it, and all people believe in him, *as a man of the highest worth*. But this is *only* the righteousness which declines a dish of rice or a platter of soup. A man can have no greater crimes than to disown his parents and relatives, and the relations of sovereign and minister, superiors and inferiors. How can it be allowed to give a man credit for the great excellencies because he possessess a small one?"

XXXV. 1. T'aou Ying asked, saying, "Shun being emperor, and Kaou-yaou chief minister of justice, if Koo-sow had murdered a man, what would have been done in the case?"

2. Mencius said, "*K'ou-yu*" would simply have apprehended him."

3. "But would not Shun have forbidden such a thing?"

4. "Indeed, how could Shun have forbidden it? *K'ou-yu* had received the law from a proper source."

5. "In that case what would Shun have done?"

6. "Shun would have regarded abandoning the empire as throwing away a worn out sandal. He would privately have taken *his father* on his back, and retired into concealment, living somewhere along the sea-coast. There he would have been all his life, cheerful and happy, forgetting the empire."

XXXVI. 1. Mencius, going from Fan to Ts'e, saw the king of Ts'e's son at a distance, and said with a sigh, "One's position alters the air, *just as* the nurture affects the body. Great is the influence of position! Are not *we* all men's sons?"

2. Mencius said, "The residence, the carriages and horses, and the dress of the king's son, are mostly the same as those of other men. That he looks so is occasioned by his position. How much more *should* a pecu-

his air distinguish him whose position is in the wide house of the world!

3. "When the prince of Loo went to Sung, he called out at the Tee-chih gate, and the keeper said, 'This is not our prince. How is it that his voice is so like that of our prince?' This was occasioned by nothing but the correspondence of their positions."

XXXVII. 1. Mencius said, "To feed a scholar and not love him, is to treat him as a pig. To love him and not respect him, is to keep him as a domestic animal."

2. "Honouring and respecting are what exist before any offering of gifts."

3. "If there be honouring and respecting without the reality of them, a superior man may not be retained by such empty demonstrations."

XXXVIII. Mencius said, "The bodily organs with their functions belong to our Heaven-conferred nature. But a man must be a sage before he can satisfy the design of his bodily organization."

XXXIX. 1. The king Suen of Ts'e wanted to shorten the period of mourning. Kung-sun Ch'ow said, "To have one whole year's mourning is better than doing away with it altogether."

2. Mencius said, "That is just as if there were one twisting the arm of his elder brother, and you were merely to say to him—'Gently, gently, if you please.' Your only course should be to teach such an one filial piety and fraternal duty."

3. At that time, the mother of one of the king's sons had died, and his tutor asked for him that he might be allowed to observe a few month's mourning. Kung-sun Ch'ow asked, "What do you say of this?"

4. Mencius replied, "This is a case where the party wishes to complete the whole period, but finds it impossible to do so. The addition of even a single day is better than not mourning at all. I spoke of the case

where there was no hindrance, and the party neglected the thing himself."

XL. 1. Mencius said, "There are five ways in which the superior man effects his teaching.

2. "There are some on whom his influence descends like seasonable rain.

3. "There are some whose virtue he perfects, and some of whose talents he assists the development.

4. "There are some whose inquiries he answers.

5. "There are some who privately cultivate and correct themselves.

6. "These five ways are the methods in which the superior man effects his teaching."

XLI. 1. Kung-sun Ch'ow said, "Lofty are your principles and admirable, but *to learn them* may well be likened to ascending the heavens, something which cannot be reached. Why not *adapt your teaching so as to* cause learners to consider them attainable, and so daily exert themselves."

2. Mencius said, "A great artificer does not, for the sake of a stupid workman, alter or do away with the marking line. E did not, for the sake of a stupid archer, change his rule for drawing the bow.

3. "The superior man draws the bow, but does not discharge the arrow. *The whole thing* seems to leap *before the learner*. Such is his standing exactly in the middle of the right path. Those who are able, follow him."

XLII. 1. Mencius said, "When right principles prevail throughout the empire, one's principles must appear along with one's person. When right principles disappear from the empire, one's person must vanish along with one's principles.

2. "I have not heard of one's principles being dependent for their manifestation on other men."

XLIII. 1. The disciple Kung-too said, "When Kang

of T'ang made his appearance in your school, it seemed proper that a polite consideration should be paid to him, and yet you did not answer him. Why was that?"

2. Mencius replied, "I do not answer him who questions me presuming on his nobility, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kang of T'ang."

XLIV. 1. Mencius said, "He who stops short where stopping is not allowable, will stop short in every thing. He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all.

2. "He who advances with precipitation will retire with speed."

XLV. Mencius said, "In regard to *inferior* creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people *generally*. He is lovingly disposed to people *generally*, and kind to creatures."

XLVI. 1. Mencius said, "The wise embrace all knowledge, but they are most earnest about what is of the greatest importance. The benevolent embrace all in their love, but what they consider of the greatest importance is to cultivate an earnest affection for the virtuous. Even the wisdom of Yaou and Shun did not extend to everything, but they attended earnestly to what was important. Their benevolence did not show itself in acts of kindness to every man, but they earnestly cultivated an affection for the virtuous.

2. "Not to be able to keep the three years' mourning, and to be very particular about that of three months, or that of five months; to eat immoderately and swill down the soup, and at the same time to inquire about *the precept* not to tear the meat with the



teeth ;—such things show what I call an ignorance of what is most important.”

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## BOOK VII.

### TSIN SIN. PART II.

CHAPTER I. 1. Mencius said, “The opposite indeed of benevolent was the king Hwuy of Leang! The benevolent, beginning with what they care for, proceed to what they do not care for. Those who are the opposite of benevolent, beginning with what they do not care for, proceed to what they care for.”

2. Kung-sun Ch'ow said, “What do you mean?” *Mencius answered*, “The king Hwuy of Leang, for the matter of territory, tore and destroyed his people, leading them to battle. Sustaining a great defeat, he would engage again, and afraid lest they should not be able to secure the victory, urged his son whom he loved till he sacrificed him with them. This is what I call—‘beginning with what they do not care for, and proceeding to what they care for.’”

II. 1. Mencius said, “In the ‘Spring and Autumn’ there are no righteous wars. Instances indeed there are of one war better than another.

2. “‘Correction’ is when the supreme authority punishes its subjects by force of arms. Hostile States do not correct one another.”

III. 1. Mencius said, “It would be better to be without the Book of History than to give entire credit to it.

2. "In the 'Completion of the War', I select two or three passages only, which I believe.

3. "The benevolent man has no enemy under heaven. When *the prince* the most benevolent was engaged against him who was the most the opposite, how could the blood *of the people* have flowed till it floated the pestles of the mortars?"

IV. 1. Mencius said, "There are men who say—'I am skilful at marshalling troops, I am skilful at conducting a battle!'—They are great criminals.

2. "If the sovereign of a state love benevolence, he will have no enemy in the empire.

3. "When *T'ang* was executing his work of correction in the south, the rude tribes on the north murmured. When he was executing it in the east, the rude tribes on the west murmured. Their cry was—'Why does he make us last?'

4. "When king Woo punished Yin, he had *only* three hundred chariots of war, and three thousand life-guards.

5. "The king said, 'Do not fear. Let me give you repose. I am no enemy to the people! *On this*, they bowed their heads to the earth, like the horns of animals falling off.'

6. "'Imperial correction' is but another word for rectifying. Each State wishing itself to be corrected, what need is there for fighting?"

V. Mencius said, "A carpenter or a carriage-maker may give a man the circle and square, but cannot make him skilful *in the use of them*."

VI. Mencius said, "Shun's manner of eating *his* parched grain and herbs was as if he were to be doing so all his life. When he became emperor, and had the embroidered robes to wear, the lute to play, and the two daughters *of Yaou* to wait on him, he was as if those things belonged to him as a matter of course."

VII. Mencius said, "From this time forth I know

the heavy consequences of killing a man's near relations. When a man kills another's father, that other will kill his father; when a man kills another's elder brother, that other will kill his elder brother. So he does not himself indeed do the act, but there is only an interval *between him and it*."

VIII. 1. Mencius said, "Anciently, the establishment of the frontier-gates was to guard against violence.

2, "Now-a-days, it is to exercise violence."

IX. Mencius said, "If a man himself do not walk in the *right* path, it will not be walked in *even* by his wife and children. If he do not order men according to the *right* way, he will not be able to get the obedience of *even* his wife and children."

X. Mencius said, "A bad year cannot prove the cause of death to him, whose stores of gain are large; an age of corruption cannot confound him whose equipment of virtue is complete."

XI. Mencius said, "A man who loves fame may be able to decline a kingdom of a thousand chariots, but if he be not *really* the man to *do such a thing*, it will appear in his countenance, in the matter of a dish of rice or a platter of soup."

XII. 1. Mencius said, "If men of virtue and ability be not confided in, a State will become empty and void.

2. "Without the rules of propriety and distinctions of right, the high and the low will be thrown into confusion.

3. "Without *the great principles* of government and their various business, there will not be wealth sufficient for the expenditure."

XIII. Mencius said, "There are instances of individuals without benevolence, who have got possession of a *single* State, but there has been no instance of the whole empire's being got possession of by one without benevolence."

XIV. 1. Mencius said, "The people are the most important element *in a nation*; the spirits of the land and grain are the next; the sovereign is the lightest.

2. "Therefore to gain the peasantry is the way to become emperor; to gain the emperor is the way to become a prince of a State; to gain the prince of a State is the way to become a great officer.

3. "When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place.

4. "When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place."

XV. Mencius said, "A sage is the teacher of a hundred generations:—this is true of Pih-e and Hwuy of Lew-hea. Therefore when men now hear the character of Pih-e, the corrupt become pure, and the weak acquire determination. When they hear the character of Hwuy of Lew-hea, the mean become generous, and the niggardly become liberal. *Those two* made themselves distinguished a hundred generations ago, and after a hundred generations, those who hear of them, are all aroused *in this manner*. Could such effects be produced by them, if they had not been sages? And how much more did they affect those who were in contiguity with them, and were warmed by them!"

XVI. Mencius said, "Benevolence is *the distinguishing characteristic of man*. As embodied in man's conduct, it is called the path *of duty*."

XVII. Mencius said, "When Confucius was leaving Loo, he said, 'I will set out by-and-by;'—this was the way for him to leave the State of his parents. When he was leaving Ts'e, he strained off with his hand the water in which his rice was being rinsed, *took the rice*,

and went away ;—this was the way for him to leave a strange State.”

XVIII. Mencius said, “The reason why the superior man was reduced to straits between Ch’in and Ts’ae was because neither the princes *of the time* nor their ministers communicated with him.”

XIX. 1. Mih K’e said, “Greatly am I from anything to depend upon from the mouths *of men*.”

2. “Mencius observed, “There is no harm in that. Scholars are more exposed than others to suffer from the mouths *of men*.

3. “It is said, in the Book of Poetry,

‘My heart is disquieted and grieved,

I am hated by the crowd of mean creatures.’

*This might have been said by Confucius. And again,*

‘Though he did not remove their wrath,

He did not let fall his own fame.’

*This might be said of king Wan.*”

XX. Mencius said, “*Anciently*, men of virtue and talents by means of their own enlightenment made others enlightened. Now-a-days, it is tried, *while they are themselves in darkness*, and by means of that darkness, to make others enlightened.”

XXI. Mencius said to the disciple Kaou, “There are the foot-paths along the hills ;—if suddenly they be used, they become roads ; and if, as suddenly they are not used, the wild grass fills them up. Now, the wild grass fills up your mind.”

XXII. 1. The disciple Kaou said, “The music of Yu was better than that of king Wan.”

2. “Mencius observed, “On what ground do you say so ?” and the other replied, “Because at the pivot the knob of Yu’s bells is nearly worn through.”

3. Mencius said, “How can that be a sufficient proof? Are the ruts at the gate of a city made by a single two-horsed chariot ?”

XXIII. 1. When Ts'e was suffering from famine, Ch'in Tsin said to *Mencius*, "The people are all thinking that you, Master, will again ask that the granary of T'ang be opened for them. I apprehend you will not do so a second time."

2. *Mencius* said, "To do it would be to act like Fung Foo. There was a man of that name in Tsin, famous for his skill in seizing tigers. Afterwards, he became a scholar of reputation, and going once out to the wild country, he found the people all in pursuit of a tiger. The tiger took refuge in a corner of a hill, where no one dared to attack him, but when they saw Fung Foo, they ran and met him. Fung Foo *immediately* bared his arms, and descended from the carriage. The multitude were pleased with him, but those who were scholars laughed at him."

XXIV. 1. *Mencius* said, "For the mouth to desire *sweet* tastes, the eye to desire *beautiful* colours, the ear to desire *pleasant* sounds, the nose to desire *fragrant* odours, and the four limbs to desire ease and rest;—these things are natural. But there is the appointment of *Heaven in connection with them*, and the superior man does not say of *his pursuit of them*, 'It is my nature.'

2. "*The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between guest and host, the display of knowledge in recognizing the talented, and the fulfilling the heavenly course by the sage;—these are the appointment of Heaven. But there is an adaptation of our nature for them. The superior man does not say, in reference to them, 'It is the appointment of Heaven.'*"

XXV. 1. Haou-sang Puh-hae asked, saying, "What sort of man is Yo-ching?" *Mencius* replied, "He is a good man, a real man."

2. "What do you mean by 'A good man,' 'A real man?'"

3. The reply was, "A man who commands our liking, is what is called a good man."

4. "He whose *goodness* is part of himself, is what is called a real man."

5. "He whose *goodness* has been filled up, is what is called a beautiful man."

6. "He whose completed goodness is brightly displayed, is what is called a great man."

7. "When this great man exercises a transforming influence, he is what is called a sage."

8. "When the sage is beyond our knowledge, he is what is called a spirit-man."

9. "Yo-ching is between the two *first* characters, and below the four last."

XXVI. 1. Mencius said, "Those who are fleeing from *the errors of* Mih naturally turn to Yang, and those who are fleeing from *the errors of* Yang naturally turn to orthodoxy. When they so turn, they should at once and simply be received."

2. "Those who now-a-days dispute with the followers of Yang and Mih, do so as if they were pursuing a stray pig, the leg of which after they have got it to enter the pen, they proceed to tie."

XXVII. Mencius said, "There are the exactions of hempen-cloth and silk, of grain, and of personal service. The prince requires but one of these *at once*, deferring the other two. If he require two of them *at once*, then the people die of hunger. If he require the three *at once*, then fathers and sons are separated."

XXVIII. Mencius said, "The precious things of a prince are three;—the territory, the people, the government and its business. If one value as most precious pearls and stones, calamity is sure to befall him."

XXIX. P'un-shing Kwoh having obtained an official

situation in Ts'e, Mencius said, "He is a dead man,—P'un-shing Kwoh!" P'un-shing Kwoh being put to death, the disciples asked, saying, "How did you know, Master, that he would meet with death?" Mencius replied, "He was a man, who had a little ability, but had not learned the great doctrines of the superior man.—He was just qualified to bring death upon himself, but for nothing more."

XXX. 1. When Mencius went to T'ang, he was lodged in the upper palace. A sandal in the process of making had been placed there in a window, and when the keeper of the place *came to* look for it, he could not find it.

2. *On this*, some one asked *Mencius*, saying, "Is it thus that your followers pilfer?" Mencius replied, "Do you think that they came here to pilfer the sandal?" The man said, "I apprehend not. But you, Master, having arranged to give lessons, do not go back to inquire into the past, and you do not reject those who come to you. If they come with the mind to learn, you receive them without any more ado."

XXXI. 1. Mencius said, "All men have some things which they cannot bear;—extend that feeling to what they can bear, and benevolence will be the result. All men have some things which they will not do;—extend that feeling to the things which they do, and righteousness will be the result."

2. "If a man can give full development to the feeling which makes him shrink from injuring others, his benevolence will be more than can be called into practice. If he can give full development to the feeling which refuses to break through, or jump over, *a wall*, his righteousness will be more than can be called into practice.

3. "If he can give full development to the real feeling of dislike with which he receives the salutation,



‘Thou,’ ‘Thou,’ he will act righteously in all places and circumstances.

4. “When a scholar speaks what he ought not to speak, by *guile of speech* seeking to gain some end; and when he does not speak what he ought to speak, by *guile of silence* seeking to gain some end;—both these cases are of a piece with breaking through a *neighbour’s wall*.”

XXXII. 1. Mencius said, “Words which are simple, while their meaning is far-reaching, are good words. Principles which, as held, are compendious, while their application is extensive, are good principles. The words of the superior man do not go below the girdle, but *great principles* are contained in them.

2. “The principle which the superior man holds is that of personal cultivation, but the empire is thereby tranquillized.”

3. “The disease of men is this:—that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light.”

XXXIII. 1. Mencius said, “Yaou and Shun were what they were by nature; Tang and Woo were so by returning to *natural virtue*.”

2. “When all the movements, in the countenance and every turn of *the body*, are exactly what is proper, that shows the extreme degree of the complete virtue. Weeping for the dead should be from *real* sorrow, and not because of the living. The regular path of virtue is to be pursued without any bend, and from no view to emolument. The words should all be necessarily sincere, not with any desire to do what is right.

3. “The superior man performs the law of *right*, in order that he may wait simply for what has been appointed.”

XXXIV. 1. Mencius said, “Those who give coun-

sel to the great should despise them, and not look at their pomp and display.

2. "Halls several times eight cubits high, with beams projecting several cubits;—these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendant girls to the amount of hundreds;—these, though my wishes were realized, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me;—these, though my wishes were realized, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients.—Why should I stand in awe of them?"

XXXV. Mencius said, "To nourish the heart there is nothing better than to make the desires few. Here is a man whose desires are few:—in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many:—in some things he may be able to keep his heart, but they will be few."

XXXVI. 1. Mencius said, "Tsang Seih was fond of sheep dates, and *his son*, the philosopher Tsang, could not bear to eat sheep-dates."

2. Kung-sun Ch'ow asked, saying, "Which is best,—minced meat and roasted meat, or sheep-dates?" Mencius said, "Mince and roasted meat, to be sure." Kung-sun Ch'ow went on, "Then why did the philosopher Tsang eat mince and roast-meat, while he would not eat sheep-dates?" Mencius answered, "For mince and roast sheep-meat there is a common liking, while that for sheep-dates was peculiar. We avoid the name, but do not avoid the surname. The surname is common; the name is peculiar."

XXXVII. 1. Wan Chang asked, saying, "Confucius, when he was in Ch'in, said, 'Let me return. The scholars of my school are ambitious but hasty. They are

for advancing and seizing their object, but cannot forget their early ways.' Why did Confucius, when he was in Ch'in, think of the ambitious scholars of Loo?"

2. Mencius replied, "Confucius not getting men pursuing the true medium, to whom he might communicate *his instructions*, determined to take the ardent and the cautiously-decided. The ardent would advance to seize their object; the cautiously-decided would keep themselves from certain things. It is not to be thought that Confucius did not wish to get men pursuing the true medium, but being unable to assure himself of finding such, he therefore thought of the next class."

3. "I venture to ask what sort of men they were who could be styled 'The ambitious?'"

4. "Such," replied Mencius, "as K'in Chang, Tsang Seih, and Muh P'ei, were those whom Confucius styled 'ambitious.'"

5. "Why were they styled 'ambitious?'"

6. The reply was, "Their aim led them to talk magniloquently, saying, 'The ancients!' 'The ancients!' But their actions, compared with *their words*, did not come up to them."

7. "When he found also that he could not get such as were *thus* ambitious, he wanted to get scholars who would consider anything impure as beneath them. Those were the cautiously-decided,—a class next to the former."

8. *Chang pursued his questioning*, "Confucius said, 'They are only your good careful people of the villages at whom I feel no indignation, when they pass my door without entering my house. Your good careful people of the villages are the thieves of virtue?' What sort of people were they who could be styled 'Your good careful people of the villages?'"

9. *Mencius replied*, "They are those who say, 'Why are they so magniloquent? Their words have not re-

spect to their actions, and their actions have not respect to their words, but they say,—*The ancients! The ancients!* Why do they act so peculiarly, and are so cold and distant? Born in this age, we should be of this age, to be good is all that is needed.' Eunuch-like, flattering their generation;—such are your good careful men of the villages."

10. Wan Chang said, "Their whole village styles those men good and careful. In all their conduct they are so. How was it that Confucius considered them the thieves of virtue?"

11. Mencius replied, "If you would blame them, you find nothing to allege. If you would criticize them, you have nothing to criticize. They agree with the current customs. They consent with an impure age. Their principles have a semblance of right-heartedness and truth. Their conduct has a semblance of disinterestedness and purity. All men are pleased with them, and they think themselves right, so that it is impossible to proceed with them to the principles of Yaou and Shun. On this account they are called, 'The thieves of virtue.'

12. "Confucius said, 'I hate a semblance which is not the reality. I hate the dandelion, lest it be confounded with the corn. I hate glib-tonguedness, lest it be confounded with righteousness. I hate sharpness of tongue, lest it be confounded with sincerity. I hate the music of Ch'ing, lest it be confounded with the true music. I hate the reddish blue, lest it be confounded with vermilion. I hate your good careful men of the villages, lest they be confounded with the truly virtuous.'

13. "The superior man seeks simply to bring back the unchanging standard, and that being rectified, the masses are roused to virtue. When they are so aroused, forthwith perversities and glossed wickedness disappear."

XXXVIII. 1. Mencius said, "From Yaou and Shun down to T'ang were 500 years and more. As to Yu and Kaou-yaou, they saw *those earliest sages*, and so knew their doctrines, while T'ang heard their doctrines *as transmitted*, and so knew them.

2. "From T'ang to king Wan were 500 years and more. As to E Yin, and Lae Choo, they saw *T'ang* and knew his doctrines, while king Wan heard them *as transmitted*, and so knew them.

3. "From king Wan to Confucius were 500 years and more. As to T'ae-kung Wang and San E-sang, they saw *Wan*, and so knew his doctrines, while Confucius heard them *as transmitted*, and so knew them.

4. "From Confucius downwards until now, there are *only* 100 years and *somewhat* more. The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one *to transmit his doctrines?* Yea, is there no one *to do so?*"

# INDEXES.

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